GODS TERRIBLE VOICE IN THE CITY:

Wherein you have

I. The ſound of the Voice, in the Narration of the two late Dreadful Judgements of *Plague* and *Fire*, inflicted by the Lord upon the City of *London*, the former in the Year 1665. the latter in the Year 1666.

II. The interpretation of the Voice, in a Diſcovery, 1. Of the cauſe of theſe Judgments, where you have a Catalogue of *London*'s Sins. 2. Of the deſign of theſe Judgments, where you have an enumeration of the Duties God calls for by this terrible Voice.

By *T. V.*

Micah. 6. 9. *The voice of the Lord cryeth unto the City, and the Man of wiſdom ſhall ſee thy Name: Hear ye the Rod, and who hath appointed it.*

Printed in the Year 1667.

To all such of the City, who have seen the Desolations of *London* by the late Judgements of PLAGUE and FIRE.

IT might have seemed more seasonable unto some, if a work of this nature had come forth unto view more immediately after the sound of Gods terrible Voice, and execution, at least, of the last dreadful Judgement of the Fire; because if a Man strikes whilest the Iron is hot, it is likely to make the more deep impression, which when it grows cool, grows hard and unmalleable; and if the hammer of the Word had been used, when London was newly come forth of the Furnace, some might think they would have yielded the more easily unto its strokes, and the better have received the fashion, which this Hammer would work them unto; and that, since the fresh and lively remembrance of the judgment is more worn off, it is to be feared, that they are more cooled and hardned, and therefore in likelihood, it will be more difficult to effect a due impression of the Judgements, by the Word, upon them: yet, besides that it was not in my thoughts to attempt this Work, until the greatest part of the Winter was spent: I may further adde, that, though a Discourse concerning the Plague, would have been most seasonable under the Judgement it self, when people who were generally taken off from their trading, had room and time for retirement and consideration, more than ever they had in their lives before; and therefore were more likely to lay to heart, what might be spoken or written unto them on that Subject: yet the reason is not the same in the Judgement of the Fire, which (however startling and astonishing) was so far from giving them retiring time for consideration, as the former Judgement of the Plague had done, that it did engage them unto more laborious works than ever they had, not onely while London was burning, in remo-

ving what they could ſave of their goods from the Fire; but alſo ſince, in looking out new Habitations, and fitting their Houſes and Shops for Trades; which hath given them occaſion for ſo much diſtraction, that I fear they could hardly ſettle their mindes to read and conſider ſo ſeriouſly as they ſhould, what the Lord hath been doing with them, and ſpeaking unto them by this Terrible Voice, which hath ſounded ſo loud in their ears: but by this time, I hope, that the moſt have attained to ſome kinde of ſettlement, at leaſt ſo much, as to give them leave to ſit down and ponder upon the meaning of God, in theſe ſtrange and dreadful Judgements of Plague and Fire in the City; and therefore this Book may be more ſeaſonable unto the moſt, than if it had been written, and preſented to them immediately after the Fire had burnt them out of their habitations. Friends, It is high time for all of you to retire your ſelves, and bethink your ſelves, and wiſely to conſider Gods dealings with you, to open your ear, and labour to underſtand theſe ſpeaking Judgements, leſt if God be provoked, by your deafneſs, and incorrigibleneſs, to ſpeak a third time, it be in your utter ruine and deſolation. If theſe Papers be any ways helpful to revive in your memories the Judgements themſelves, by the Hiſtorical Narration which here you have of them; to work your hearts to ſome ſenſe of ſin in diſcovery of the cauſe; and to perſwade you unto a ready compliance with Gods deſign in the declaring of what God now expects from you, after ſuch dreadful executions; as yours will be the benefit: ſo I deſire that God may have the whole glory; and that you would make this return for my help of you, to help me with your prayers, that I may be the more helpful to you in mine, who am

Your dearly affectionate friend and ſervant
in the Lord.

T. V.

Gods

Gods terrible Voice IN THE CITY.

Pſalm 65. part of the fifth Verſe.

By terrible things in righteouſneſs wilt thou anſwer us.

INTRODUCTION.

Shall a Trumpet be blown in the City, and the people not be afraid? Shall there be evil in the City, and the Lord hath not done it? The Lyon hath roared, who will not fear? The Lord God hath ſpoken, who can but propheſie? Amos 3.6.8. When the Phariſees ſpake to our Savior to rebuke his Diſciples for their loud praiſes of the Lord with *Hoſanna's*, he tells them, *If they ſhould hold their peace, the ſtones would immediately cry out*, Luke 19. 39, 40. And we read in *Habakkuk*, Chap. 2. 11. *Of the ſtone crying out of the wall, and the beam out of the timber making anſwer.* Certainly we in *London* have lately heard the *cry of ſtones and walls, of timber and beams in their fall and flames*; I mean in the late *Dreadful Fire* which hath laid our *Jeruſalem* in heaps; or rather we have heard the Voice of God in this, and other terrible things which have come upon us; Let none then rebuke, if one ſo unfit do make an attempt to ſpeak ſomething of the meaning of *Londons* Fire, or of Gods Terrible Voice in this and other Judgements, when by the mouth of Babes God can declare his Will.

SECT. I.

By terrible things in righteouſneſs wilt thou anſwer us.

THis whole Pſalm breathes forth nothing but grace and goodneſs unto the people of God, from the beginning of it, to the end; yea, in the verſe of my Text where God ſpeaks moſt terribly and righteouſly in the Judgments and Deſtructions which he bringeth upon their Enemies, yet he is called *The God of their Salvation*; and thoſe terrible things by which God ſpeaks, are not only a *righteous anſwer* unto their Enemies ſins, but alſo a *gracious anſwer* unto his peoples prayers. *By terrible things in righteouſneſs wilt thou anſwer us.*

I ſhall not ſpeak of terrible things in the reſtrained ſenſe, as they befal the Enemies only of Gods people, and the wicked, whilſt the righteous do eſcape, and it may be hereby are preſerved; but as they may befal any people, not excluding God's people, whom the Lord may anſwer by terrible things in righteouſneſs.

Two Doctrines we may obſerve.

Doct. 1. *That God doth ſometimes ſpeak unto a People by terrible things.*

Doct. 2. *That when God doth ſpeak moſt terribly, he doth anſwer moſt righteouſly.*

Firſt, *That God doth ſometimes ſpeak unto a People by terrible things.*

Here I ſhall ſhow:

1. *How God may be ſaid to ſpeak.*

2. *What thoſe terrible things are by which God doth ſometimes ſpeak.*

3. *Why God doth ſometimes ſpeak unto a People by terrible things; and then apply,*

1. *How*

1. *How God may be ſaid to ſpeak.*

God being a Spirit, hath no Mouth nor Tongue properly as men have, who have bodies, and therefore his way of ſpeaking is not like ours (though ſometimes he hath created a Voice in as articulate ſound, as if it had proceeded from the mouth of man to declare his will) but there are ſeveral ways in which God hath ſpoken, and doth ſpeak unto the children of men, by which he doth as really and effectually make known his minde, as if he ſpake with mans voice.

1. God hath ſpoken formerly unto men *immediately*, in *extraordinary* ways, and that ſometimes more terribly; as when he gave the Law upon Mount *Sinai*, when the Mount burned with fire, & there was blackneſs, and darkneſs, and tempeſt, thundrings and lightnings, and the ſound of the Trumpet exceeding loud; and the voice of words ſo exceeding terrible, that it made the whole Camp to tremble; and *Moſes* himſelf ſaid, *I exceedingly fear and quake*, Exod. 19. 16. Heb. 12. 18, 19, 20, 21.

This way of Gods ſpeaking, the Children of *Iſrael* were not able to bear, therefore they deſired that *Moſes* might ſpeak unto them, but that God would not ſpeak unto them thus any more, leſt they ſhould die, *Exod.* 20. 19.

At other times God ſpake with a more ſtill and gentle voice, and in a more milde way, as when he ſpake to *Samuel* in the night, he thought at firſt that it had been the voice of *Eli*, 1 *Sam.* 3. 4, 5. Thus God ſpake unto *Abraham*, unto *Jacob*, unto *Moſes*, to whom it is ſaid, he ſpake face to face, as a man ſpeaketh to his friend, *Exod.* 33. 11.

God ſpake alſo in an extraordinary way to his Prophets of old, when he had made known unto them his counſel, that they might declare it unto the people:

Sometimes he ſpake unto them with an audible voice, which he created when no Shape was ſeen; ſometimes by Angels, who appeared in bodies, which they laid down again when they had delivered their meſſage; ſometimes by *Dreams* and *Viſions* in the night; ſometimes by *Urim* and *Thummim*; ſometimes by more ſecret *Inſpirations* of the *Spirit*.

In the laſt days of Gods *extraordinary ſpeaking*, he ſpake by the moſt *extraordinary perſon*, namely, by his own moſt dearly beloved and only begotten Son, *Heb.*1.1,2. whom he ſent out of his boſom to declare himſelf, *Joh.*1.18. and reveal what he had heard of the Father, *Joh.*15.15. who brought life and immortality to light by the Goſpel, and made known Gods purpoſe and Grace in mans Salvation, 2 *Tim.* 1.9,10. and uttered ſuch things as were kept ſecret from the foundations of the world, *Mat.*13.35. The Goſpel began to be ſpoken of by the *Lord Jeſus* himſelf, and was continued and confirmed by his Apoſtles, who were his Witneſſes, to whom God alſo did bear witneſs with ſigns and wonders, and divers Miracles, and gifts of the Holy Ghoſt, according to his will, *Heb.*2.3,4.

2. And now, though not ſo immediately, and in ſuch extraordinary ways, *yet ſtill* God doth ſpeak unto the Children of men. There are two ways of Gods ſpeaking now unto men; namely, his *Word* and his *Works*.

1. His *Word* contained in the Scriptures of the Old and New Teſtament, which holy men wrote as they were inſpired by the Holy Ghoſt, 2 *Pet.*1.21. And thus God ſpeaketh either *externally* by his Word alone, or *internally* with his Word by his Spirit.

1. God ſpeaketh now unto men *externally* by his Word alone, to ſome more *ſilently*, unto whom he gives his Scriptures only to be read, and brings to their view his written Word alone, without the advantage of other

other ordinances, which might more powerfully declare unto them his will.

Unto others he ſpeaks more *audibly*, where the Goſpel doth ſound in their ears, and with the Scriptures God ſendeth his Miniſters to preach unto them.

God ſpeaketh by his Miniſters, whoare his *Watchmen*, in his Name to warn the people of his Judgments temporal & eternal, which in the Scriptures he haththreatned, *Ezek.* 3. 17, 18, &c. *Iſa.* 62. 6. who are the Lords *Embaſſadors*, 2 *Cor.* 5. 20. from whom they have a Commiſſion to preach the Goſpel, & declare the glad tidings of Salvation unto all ſuch as repent, and believe, and yield up themſelves unto the obedience of the Word.

Miniſters ſtand in the room of Chriſt; and it is well for us that God ſpeaks unto us by Miniſters, becauſe we ſhould not be able to endure, ſhould he ſpeak unto us us immediately by himſelf; ſhould he ſpeak unto us with an audible voice, as hedid to the Children of *Iſrael* on Mount *Sinai*, when he gave the Law, this would be ſo terrible, that with them we ſhould deſire to hear *Moſes*, and chuſe Miniſters rather to ſpeak unto us; yea, if Chriſt Jeſus himſelf ſhould come down from heaven, however he might have been heard in his ſtate of Humiliation, when his Deity was ſo much vailed; yet if he ſhould now appear in the glory he hath with the Father; or as he appeaeed unto *John* his Beloved Diſciple, when his eyes were as a flame of fire, and his countenance like the Sun when it ſhineth in its full ſtrength, & his voice like the ſound of many waters: I ſay, if Chriſt ſhould thus appear and preach unto us, ſuch a dread and amazement would fall upon us, that we ſhould fall down dead at his feet, as his Diſciple *John* did, *Rev.* 1. 13, 14, 15, 16, 17. Therefore it isbetter forus inthis ſtate of weakneſs, that God ſpeaketh to us by Miniſters, men of like paſſions and infirmities with our ſelves, whom

we

we may be able to bear, and whoſe words notwithſtanding our weakneſs, we may be able to hear.

2. God doth now alſo ſpeak unto men *internally* with his Word by his *Spirit*, when God ſends his Spirit with his Word for *Conviction* onely, or ſome Common work: thus God calls upon the wicked, who ſit under the preaching of the Word, moves and ſtrives with them by his Spirit, but they reſiſt the ſpirit, ſtifle Convictions, and will not hearken to his calls and motions, *Gen.6.3. Acts 7.51.*

But eſpecially God ſpeaks with his Word by his Spirit, when he ſendeth his Spirit for *Converſion*, and to effect a ſaving change: thus God ſpeaks when he calleth *blind ſinners* out of darkneſs into his marvellous light, 1 *Pet.* 2. 9. quickneth *dead ſinners*, putting into them a new Principle of ſpiritual life, *Eph.*2.1. reſcueth *enſlaved ſinners* out of Satans ſnare, 2 *Tim.*2.26. delivering them from the power of the Devil, and tranſlating them into the kingdom of his dear Son, *Col.*1.13. when by his Spirit he draweth ſinners, *Joh.*6.44. and joyns them unto Jeſus Chriſt, 1 *Cor.*6 17. God ſpeaketh unto men with his Word by his Spirit, when he doth thus *effectually call them*; and he ſpeaketh unto men alſo by his Spirit, when he *graciouſly viſiteth them* which are called, when he teacheth, melteth, warmeth, quickneth, ſtrengthneth, and refreſheth them by his Spirit, as they ſit under the influence of his Ordinances, when he ſpeaketh peace unto their Conſciences, ſheweth them his reconciled Face, ſheddeth abroad his love in their hearts, & giving ſuch ſweet comforts and raviſhing joy as is unſpeakable, and full of Glory, *Joh.*6.45. *Joh.*14.26. *Luk.*24.32. *Pſal.*143.11. *Eph.*3. 16. *Act.*3. 19. *Pſal.*85.8. *Rom.*5.5. *Pſal.*94.19. 1 *Pet.*1.8.

2. God ſpeaketh unto men by his *Works*; and that either by his works of *Creation*, or by his works of *Providence*.

1. God

1. God ſpeaketh by his works of *Creation*; the Heavens have a voice and declare Gods glory, *Pſal.* 19. 1. and the Earth hath not only an ear to hear, *Iſa.* 1. 2. but alſo a tongue, as it were, to ſpeak Gods praiſe. We read of the Seas roaring, & the Floods clapping their hands; of the Mountains ſinging, and the Trees of the wood ſounding forth their joyful acclamations; yea, beaſts and all cattel, creeping things and flying fowl, Dragons and all Deeps, Fire, Hail, Snow, Rain, and ſtormy winde, as they fulfil his Word, ſo they ſpeak, and in their way declare what their Maker is, or rather in them, and by them, God doth ſpeak, & make known ſomething of himſelf, *Pſal.* 148. 7, 8, 10. &c.

We read of the *Voice of the Lord in Power*, *the Voice of the Lord in Majeſty*, *the Voice of the Lord upon the waters*, *the Voice of the Lord dividing the flames of fire*, *the Voice of the Lord ſhaking the Wilderneſs of* Cadeſh, *breaking the Cedars of* Lebanon, and the like, which is the Voice of the Lord in the terrible noiſe of Thunder, *Pſal.* 29. 3, 4, 5, 6, 7, 8.

And there is no one work of the Lord (though not with ſuch a noiſe) which doth not with a loud voice, as it were, in the Name of the Lord, proclaim unto the children of men, how great and glorious the Lord is, who hath given it its being, and uſe, and place in the world: eſpecially the work of God in the Make of man, his Body the members and ſenſes, his Soul the powers and faculties, doth *without a tongue* ſpeak the praiſe of that God, who curiouſly framed the body in the womb, and immediately infuſed the living ſoul, *Pſa.* 139. 14, 15. *Zach.* 12. 1.

2. God ſpeaketh by his Works of *Providence*, and that both *merciful* and *afflictive*.

1. God ſpeaketh by his *Merciful Providences*, by his patience, and bounty, and goodneſs, he calleth men unto

unto repentance, *Rom.* 2. 4. He giveth witneſs of himſelf, in giving rain and fruitful ſeaſons, *Act.* 14. 17.

Gods *providing* mercies, Gods *preventing* mercies, Gods *preſerving* mercies, Gods *delivering* mercies, the *number* of Gods mercies which cannot be reckoned, the *order* and ſtrange *method* of Gods mercies, which cannot be declared, the *greatneſs* of Gods mercies in the *kinds* and *ſtrange circumſtances*, which cannot be expreſſed, do all with *open mouth* call upon men from the Lord to repent of their ſins which they have committed againſt him, and to yield all love, thankfulneſs, and obedience unto him.

2. God ſpeaketh by his *afflictive Providences:* There is a voice of God in his *Rod*, as well as in his *Word*, *Mic.* 6. 9. *Hear the Rod, and who hath appointed it*; when God *chaſteneth*, he *teacheth*, *Pſal.* 94. 12. When God lifteth up his hand and ſtrikes, he openeth his mouth alſo and ſpeaks; and ſometimes openeth mens ears too, and ſealeth their inſtruction, *Job* 33. 16.

Sometimes God ſpeaks by *Rods* more *mildly*, by leſſer afflictions; ſometimes God ſpeaks by *Scorpions* more *terribly*, by greater Judgements; which leads to the ſecond particular.

SECT. II.

2. *What are thoſe terrible things which God doth ſometimes ſpeak?*

THe word in the Original is נוראות from ירא which ſignifieth, he feared: Terrible things are ſuch great Judgements of God, as do uſually make a general impreſſion of *fear* upon the hearts of people.

Take ſome inſtances.

1. *The Plague is a Terrible Judgment by which God ſpeaks*

ſpeaks unto men. The Hebrew word is דבר from דבר he ſpake. It is a *ſpeaking* Judgement; where God ſends the Plague, he ſpeaks, and he ſpeaks terribly; the Plague is very terrible, as it effecteth terrour; the *Peſtilence which walketh in darkneſs*, is called *the Terrour by night*, *Pſal.*91.5,6.

The Plague is very *terrible*, in that

1. It is ſo *poyſonous* a diſeaſe; it poyſons the blood and ſpirits, breeds a ſtrange kinde of venom in the body, which breaketh forth ſometimes in Boils, and Blains, and great Carbuncles, or elſe works more dangerouſly, when it preyeth upon the vitals more inwardly.

2. It is ſo *noyſome* a diſeaſe; it turns the good humors into putrefaction, which putteth forth it ſelf in the iſſues of running ſores, doth give a moſt noyſome ſmell: Such a diſeaſe for loathſomeneſs we read of, *Pſal.*38.5, 7, 11. *My wounds ſtink and are corrupt, my loins are filled with a loathſome diſeaſe, and there is no ſoundneſs in my fleſh; my lovers and my friends ſtand aloof from my ſore, and my Kinſmen ſtand afar off.*

3. It is ſo *Infectious* a diſeaſe; it ſpreadeth it ſelf worſe than the Leproſie amongſt the *Jews*; it infecteth not only thoſe which are weak, and infirm in body, and full of ill humors, but alſo thoſe which are young, ſtrong, healthful, and of the beſt temperature; and that ſometimes ſooner than others. The Plague is infectious, and greatly infectious, whole Cities have been depopulated through its ſpreading, many whole families have received infection, and death one from another thereby, which is the third thing that rendreth the Plague ſo terrible.

4. It is ſo *deadly*; it kills where it comes without mercy; it kills (I had almoſt ſaid *certainly*) very few do eſcape, eſpecially upon its firſt entrance, and before

before its maliguity be ſpent; few are touched by it, but they are killed by it: and it kills *ſuddenly*; as it gives no warning before it comes, ſuddenly the arrow is ſhot which woundeth unto the heart; ſo it gives little time of preparation before it brings to the Grave: Under other diſeaſes men may linger out many weeks and months; under ſome divers years; but the Plague uſually killeth within a few days; ſometimes within a few hours after its firſt approach, though the body were never ſo ſtrong and free from diſeaſe before.

The Plague is very terrible; it is terrible to them that have it; inſomuch as it uſually comes with Grim Death, the *King of Terrours*, in its hand: and it is terrible to them which have it not, becauſe of their danger of being infected by it; the fear of which hath made ſuch an impreſſion upon ſome, that it hath raſed out of their hearts, for the while, all affections of love and pitty to their neareſt Relations and deareſt Friends; ſo that when the Diſeaſe hath firſt ſeized upon them, and they had the greateſt need of ſuccour, they have left their friends in diſtreſs, and flown away from them, as if they had been their Enemies.

2. *A Deluge by Water is a Terrible Judgement*: There have been ſeveral Floods which we read of in Hiſtories that have ſuddenly broken in upon ſome places, and overwhelmed Habitation and Inhabitants together.

But God never did, and never will ſpeak ſo Terribly by a Deluge of Water, as by the great Deluge in the days of *Noah*, when the whole world was drowned thereby, excepting *Noah*, and thoſe which were with him in the *Ark*.

And becauſe the Judgment was ſo dreadful, and the Hiſtory ſo affecting, I ſhall ſet it before your eye out of *Gen.* 7. from the 11th. ver. to the end of the Chap-

Chapter. *In the ſix hundreth year of* Noahs *life, in the ſecond month, and the ſeventeenth day of the month, in the ſame day were all the Fountains of the Great Deep broken up.* God withdrew the bounds which he had ſet to the great Sea, ſo that the waters covered the earth as they did at the beginning; *and the Windows of heaven were opened,* out of which God *looked forth in anger* upon the earth, and powered forth a *Viol of his wrath,* cauſing it to rain forty days and forty nights in dreadful ſhowers, accompanyed, as is probable, with ſtormy winds, and hideous tempeſt, which put the world into a fright and amazement; when the Element of Air ſeemed to be changed into water, and ſuch a *Torrent* flowed in upon them on every ſide; we may gueſs what fear they were over-whelmed withal; but *Noah* and his Family were got into the Ark, and the Lord *ſhut them in; then the waters encreaſed, and bare up the Ark, and it was lift up above the earth, and the waters encreaſed, and prevailed greatly upon the earth,* גברו מאד מאד על־הארץ *and the Ark went upon the face of the waters, ſo that all the high Hills and Mountains were covered fifteen Cubits: Then all fleſh died, fowl, and cattel, and beaſt, and every thing that creeped or moved on the earth, and every man, and* Noah *only remained alive, and they that were with him in the Ark.* God ſpake then *terribly indeed* unto the wicked world by the *Flood,* which devoured them all together in the midſt of their ſecurity and ſin; but God hath promiſed he will never ſpeak thus by water any more.

3. *Fire is another terrible thing, wherely God ſometimes calls to contend by with a ſinful People:* Fire is very dreadful when it hath a Commiſſion from God, and meets with much combuſtible matter, and prevails without reſiſtance. God ſpake terribly by Fire unto *Sodom* and *Gomorrah,* when he rained Fire and Brimſtone

ſtone on thoſe Cities, and conſumed them. See *Gen.* 19. from the 24th. ver. to the 29th. *The Lord rained fire and brimſtone out of heaven, and overthrew thoſe Cities and the Inhabitan's together; and when* Abraham *looked toward* Sodom *and* Gomorrah, *and the Land of the Plain, he ſaw the ſmoke of the Country go up like the ſmoke of a Furnace.*

God ſpake terribly, though not ſo terribly to *Jeruſalem*, when he ſuffered their City to be ſet on fire by the *Babylonians*, and their Temple to be burnt to the ground. See *Jer.* 52. 12, 13.

But the moſt fearful Inſtances of Gods Terrible Voice by Fire are yet to come: Thus God will ſpeak by Fire unto *Spiritual Babylon*, which may eaſily be proved to be *Rome*, from *Rev.* 17. 18. She being the then great City, which reigned over the Kings of the earth, *Babylons* burning with fire you may read, *Rev.* 18. 8, 9, 10. &c. *Therefore ſhall her Plagues come in one day, Death, and Mourning, and Famine, and ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord God who judgeth her: And the Kings of the earth who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoak of her burning; ſtanding afar off for fear of her torment, ſaying, Alas! alas! that great City* Babylon! *that mighty City! for in one hour is thy judgement come, &c.*

God ſpake terribly by fire when *London* was in flames, of which in the application; but he will ſpeak far more terribly when *Babylon ſhall be in flames*; and not only in part, but wholly, and utterly, and irreparably burnt and turned into aſhes: when not only the City ſhall be conſumed, but alſo the Whore her ſelf ſhall be hated and made deſolate, and devoured with fire by the Kings of the earth, *Rev.* 17. 10.

The laſt inſtance of Gods ſpeaking terribly by fire will

will be the *laſt day*, when the Lord Jeſus Chriſt, the Judge of Quick and Dead, ſhall come down from heaven in *flaming fire, to take vengeance on all thoſe that know not God, and obey not the Goſpel*, 2 *Theſ.* 1.7,8. And the Apoſtle *Peter* tells us, that *the heavens and the earth are reſerved in ſtore for fire againſt this day:* when *the Heavens ſhall paſs away with a great noiſe, and the Elements melt with fervent heat, and the Earth, and all the works therein ſhall be burnt up*, 2 *Pet.* 3.7,10. Then God will ſpeak terribly by fire, and above all, moſt terribly to the ungodly world, when he will ſentence them unto, and caſt them into the *Fire of Hell*, where they muſt dwell with *devouring fire*, and inhabit *everlaſting burnings*.

4. *The Sword is a dreadful Judgment, whereby God ſpeaks ſometimes very terribly*; eſpecially when he draws it forth againſt his own and his peoples Enemies. Hear how terribly God ſpeaks, as in *Deut.* 32.39,40,41,42. *So now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand: For I lift up my hand to heaven, and ſay, I live for ever. If I whet my glittering Sword, and my hand take hold on Judgment, I will render vengeance to mine Enemies, and reward them that hate me; I will make mine Arrows drunk with blood (and my Sword ſhall devour fleſh) and that with the blood of the ſlain, and of the Captives, from the beginning of revenge upon the Enemies.*

When God furbuſheth his Sword, and whets it; when God girdeth his Sword upon his thigh, and marcheth againſt his Enemies; when he draweth his Sword, and maketh ſlaughter with it; when his Sword devoureth much fleſh, and is made drunk with the blood of the ſlain; when God gives Commiſſion to the Sword, ſaying, *Sword, go thorow ſuch a Land*; as *Ezek.* 14.17. And *pours out his fury on the Land in blood*;

as *ver.* 19. So that the Sword is bathed in blood, and garments are rowled in blood, and the Land is soaked in blood; when blood is powred forth like water, and dead bodies are cast forth into the open field without burial; and God makes an invitation to all feathered fowl to gather themselves together, and feast themselves upon the carkasses of the slain; as *Ezek.* 39. 16, 18, 19, 20. When God comes with *died garments from* Bozrah, *Isa.* 63. 1. *When he gathereth the Nations, and brings them into the valley of* Jehoshaphat, *and thither causeth his Mighty ones to come down against them, Joel* 3. 2, 11. When the day of Gods indignation doth come, and he makes such slaughter amongst his Enemies, that the Earth doth stink with their carkasses, and the Mountains do melt with their blood, *Isa.* 34. 2, 3. When God *treadeth the Wine-press of his wrath with out the City, and the blood comes out of the Wine-press even to the horses bridles*, Rev. 14. 20. In a word, when the Lord shall come forth upon his *White-Horse* with his Armies, and shall destroy the Beast, and all the powers of the earth that take part with him; as *Rev.* 19. from the 11th *ver.* to the end: Then God will speak terribly indeed against his Enemies by the Sword; then he will *roar* out of *Zion*, and utter his voice from *Jerusalem*, and that in such a manner, as will make both the heavens and the earth to tremble, *Joel* 3. 16.

And indeed God speaks with a Terrible Voice where-ever he sends the Sword, and makes the Alarm of War to be heard; as sometimes he sends it amongst his own people for their sin, 1 *Kings* 8. 33.

When God brings into a Land a people of another Language and Religion, of a fierce countenance and cruel disposition, and gives them power to prevail, and bring the Land under their feet, so that the Mighty

ty Men are cut off by them, and the Men of Valour cruſhed in the gate; the young men fly and fall before them, and there is none to make any reſiſtance; when they break in upon Cities, plunder houſes, raviſh Women and Maids, ſtrip, and ſpoil, and put all to the ſword, the young, with the grey-head, cruelly rip up women with-child, and without any pity on little Infants, daſh them againſt the ſtones. God ſpeaks more terribly by ſuch a Judgment, than by Plague or Fire.

5. *The Famine is a dreadful Judgment, whereby God ſpeaks ſometime unto a people very terribly*; when God *ſtretcheth upon a place the lines of confuſion, and the ſtones of emptineſs*; as *Iſa.* 34. 11. When God ſendeth *cleanneſs of teeth* into *Cities*; as *Amos* 4.6. When God ſhooteth into a Land the *evil Arrows of Famine*, and it becomes exceeding ſore, this is one of the moſt dreadful Judgments of all Judgments in this world, far beyond Plague, or Fire, or Sword. See how pathetically the Famine amongſt the *Jews* is deſcribed by *Jeremiah* in his *Lamentations*, *Chap.* 4. from the 4th *ver.* unto the 12. *The tongue of the ſucking Child cleaveth to the roof of his mouth for thirſt; the young Children ask for bread, and no man breaketh it unto them. They that feed delicately are deſolate in the ſtreet. They that were brought up in ſcarlet embrace dunghills. For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of* Sodom, *that was overthrown in a moment, and no hand ſtayed on her. The* Nazarites *were purer than ſnow; whiter than milk; they were more ruddy in body than Rubbies; their poliſhing was of ſaphire: their viſage is blacker than a coal; they are not known in the ſtreets; their ſkin cleaveth to their bone, it is withered, it is become like a ſtick. They that be ſlain with the ſword, are better than they which be ſlain with hunger; for theſe pine away ſtricken thorough for want of the fruits of the Earth. The hands of the pittiful Women have ſodden*

their own Children, they were their meat in the deſtruction of the daughter of my people. The Lord hath accompliſhed his fury, he hath poured out his fierce anger.

6. *The ſixth terrible Judgement is a Famine of the Word*, which is threatned, *Amos* 8. 11, 12. *Behold the days come, ſaith the Lord, that I will ſend a Famine in the Land, not a Famine of Bread, nor a thirſt for Water, but of hearing the words of the Lord: And they ſhall wander from Sea to Sea, and from the North to the Eaſt, and they ſhall run to and fro to ſeek the word of the Lord, and ſhall not finde it.*

A Famine of the Word is a worſe judgment, than a Famine of Bread; indeed few do really think ſo, becauſe the moſt judge according to ſenſe; but that it is ſo, is evident to a *Man of faith and conſideration*; for as the ſoul is more excellent than the body, and the concernments of the other life, far beyond the concernments of this life: ſo the proviſions for the ſoul are more excellent than the proviſions for the body, and the means of getting eternal life to be preferred before the means of preſerving temporal life; and therefore by conſequence the dearth and ſcarcity of proviſions for the ſoul muſt needs be a greater judgment, than a ſcarcity of proviſions for the body. Unto which I might add, that the Famine of the word doth uſually bring with it many temporal judgments; The burning of the Temple at *Jeruſalem*, and the failing of Viſion was accompanied with ſlaughter by the ſword, and *captivity* of the Land.

7. *And laſtly, God ſpeaks moſt terribly unto a people when he ſends divers of theſe Judgments together*, as *Lam.* 1.20. *Abroad the ſword bereaveth, at home there is death*, when the Enemies without, Plague and Famine within. God ſpeaks terribly, when Fire and Sword goeth together, or Sword & Famine, or Famine and Plague,

or

or Famine of Bread, and Famine of the Word.

These are some of the terrible things by which God doth sometimes speak.

SECT. III.

Why is it that the Lord doth speak unto a people by such terrible things?

THe reason is, because people don't hearken unto him, speaking any other way, God speaketh once, yea twice but men perceive it not, *Job* 33. 14. Gods gentle voice is not heard or minded, therefore he speaks more loudly and terribly, that people might be awakned to hear. Particularly God speaks thus terribly,

1. *Because People do not hearken to the voice of his word and messengers*; God speaks *audibly* by Ministers, and when they are not regarded, he speaks more *feelingly* by judgments; he speaks first by *threatnings*, and when they are slighted, he speaks by *executions*. God first lifts up his voice and warns by his word, before he lifts up his arm and strikes with his Rod; when men grow thick of hearing the sweet calls of the Gospel, God is even forced to thunder, that he may peirce their ear; when God speaks to the ears and they are shut, God speaks to the eyes and other senses, that his mind may be known; especially when men obstinately refuse to hear, God is exceedingly provoked to execute his terrible judgments upon them, see *Zach.* 8. 11, 12. *But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear: yea they made their heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts had sent in his spirit by the former Prophets: Therefore came there a great wrath from the Lord of Hosts.* So also

when God gave up *Jeruſalem* to deſolation and ruin, ſee the ſin which provoked the Lord hereunto, 2 *Chron.* 36. 16. *They mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy.*

2. *Becauſe they do not hearken to the voice of his goodneſs and mercies.* The goodneſs and forbearance of God doth ſpeak unto men from him, and call upon them to forbear ſin for ſhame, to repent and return to him, *Rom.* 1.4. But when men deſpiſe the riches of his goodneſs, and deafen their ear unto the language of his mercies, and trample his patience under foot (though God hath appointed a day of wrath hereafter, wherein he will reckon with the whole ungodly World together, and give them the juſt demerit of their ſin, yet) ſometimes his patience is turned hereby into fury, and his anger doth break forth into a flame, and conſumes them by the blow of dreadful temporal judgments.

3. [*Becauſe they will not hearken to the voice of leſſer afflictions*; when Gods word is not heard, he ſpeaks by his Rod; when his Rod is not heard, he ſhoots with his arrows, and ſtrikes with his ſword; and if leſſer afflictions be not minded, then God ſpeaks by more dreadful awakening judgments: as the ſins of men do precede the judgments of God: ſo uſually leſſer judgments do precede greater judgments; and as there are degrees & ſteps which men uſually doth make before they arrive to a great heighth in ſin, *Nemo repente fit turpiſſimus*: ſo there are degrees and ſteps which God uſually doth take, in inflicting his judgments for ſin. Look into one place for all, which ſhews how God doth proceed from leſs to greater judgments, *Lev.* 26. from the 15. *ver.* to the 40th, when his ſtatutes are deſpiſed and Covenant broken, firſt he threatneth to ſend upon them conſumption, and a burning ague, then he threatneth

that

that they ſhall fall before their enemies;and if they will not hearken to his voice in thoſe judgments,he threatneth to puniſh them ſeven times more for their ſins; and to make the Heavens as Iron; and the Earth as Braſs; and ſend a dearth amongſt them. And if they will not yet hearken,he threatneth to ſend wild beaſts, which ſhould devour their Children and Cattel. And if they would not be reformed by theſe things, but ſtill would walk contrary unto him, he threatneth to walk contrary to them, and to puniſh them yet ſeven times more for their ſins: he threatneth to bring a ſword upon them to avenge the quarrel of his Covenant, when they ſhould be gathered together in the City, and ſend the Peſtilence amongſt them; and then to adde the Famine. And if they would not be reformed unto God, but ſtill walk contrary unto him, he threatneth that he will walk contrary unto them in fury, and make them eat the fleſh of their Sons and their Daughters, and lay waſte their Cities, and make their Sanctuaries a deſolation; and upon them that are left alive he threatneth to ſend ſuch faintneſs of heart, that they ſhould flee at the ſound of a ſhaken leaf, and fall when none purſued them; and that they ſhould pine away in their iniquities in the Land of their enemies. Thus God proceeds by ſteps and degrees in the execution of his fierce anger upon a rebellious People,when God ſpeaks by ordinary diſeaſes and is not heard, then ſometimes he ſends a Plague; and if after a Plague, people will not return to him that ſmiteth, nor ſeek to pacify Gods anger which is kindled againſt them;but walk ſo much the more contrary unto him, he may walk contrary to them in fury, and ſend fire into their Cities to devour their habitations. And if the voice of the Fire be not heard, he hath other judgments in readineſs,Sword,Famine,

and the like. And if temporal judgments be not heeded, he will bring upon them eternal judgments.

God is not heard any other way, therefore he doth ſpeak by ſuch terrible things.

SECT. IV.

The Application.

God ſpeaks ſometimes to a People by terrible things.

THeſe few laſt years have given ſad inſtances hereof in *England*, eſpecially the two laſt years in our City of *London*.

The voice of the Lord hath been in the City, it hath been loud and full of terrour; the Lord hath come forth againſt us with armed vengeance. Frowns have been in his brow; death and deſolation in his looks; thunder hath been in his voice: flames of Fire in his hand: *Hab.*3.5. the Peſtilence hath gone before him, and burning Coals at his feet: *Pſal.*18.11,14. He hath ſent forth his Arrows which have ſcattered us, and ſhot forth his lightnings which have diſcomfited us; The Lord hath thundered in the Heavens, and the higheſt gave his voice, hail-ſtones and coals of fire: *Iſa.* 29. 6. the Lord hath viſited us with ſtorm and tempeſt and great noiſe, *Iſa.*30.30. yea he hath cauſed his glorious voice to be heard, and ſhewed the lighting down of his arm, with the indignation of his anger: and with the flame of devouring Fire, with ſcattering and tempeſt and hail-ſtones: then the furrows of of the Earth were ſeen, and the foundations of the City were diſcovered, the Earth alſo ſhook, becauſe he was wrath, and the Inhabitants of *London* trembled, becauſe of his fierce anger; *Pſal.*18.45,7,5. then the ſnares of death compaſſed us, and the fears of hell gat hold

hold on us; *Isa.*7.2. and our hearts were moved within us, as Trees when they are moved by the Wind. Dreadful have Gods late judgments been in *London*, the noise of which hath gone forth, not only throughout the Land, but also unto the outermost parts of the World.

Three things we should remark in this terrible voice of Gods judgments.

1. *The Judgments themselves.*
2. *The Cause of the Judgments.*
3. *The Design of the Judgments.*

In the first, *we have the sound of the voice.*

In the two last, *the Interpretation of the voice.*

1. *Concerning the Judgements themselves.* Here I might speak of the judgment executed, *August 24th.* 1662. when so many Ministers were put out of their places; and the judgment executed *March 24th.*1665 when so many Ministers were banished 5. miles from Corporations, the former by way of introduction to the Plague which sometime after did spread in the Land, but chiefly raged in the City; the later by way of introduction to the Fire, which quickly after did burn down *London* the greatest Corporation in *England.* These judgments having been so lately, and general in the Land; and I presume so generally known, with all their circumstances; that it would be needless to give here a Narration of them. But this I must say, I could wish they were as generally believed to be judgments; and accordingly laid to heart: for I fear that the great insensibility, which people have been under of these judgments; because they have not reached the *Flesh*; and their sottish inconsideration of Gods dreadful displeasure herein, hath provoked the Lord to send such judgments as have come nearer to *sense*: that they might perceive God was *angry* indeed

indeed before, and that his *greater displeasure* in the former might be known by his more *sensible displeasure* in the latter.

Let *London* seriously consider whether her *Gospel priviledges* were not her best defence against temporal calamities; and whether since her slighting, abuse and forfeiture, and Gods seisure and stripping her so much of these, she hath not been laid naked to those heavy strokes of extraordinary judgments which she hath lately received.

London had the *Gospel*, Ordinances powerful, pure, plentiful, Ministers excellently qualified and rarely furnished with ministerial abilities; *London* had as many burning and shining lights as any one such spot of ground under the cope of heaven.

Not to speak of their abilities for preaching and defence of the truth, such gifts of prayer *London* Ministers had, which were no small defence of the City, as I believe no City in the World could parallel.

O what *prayers* have there formerly been in *London* Pulpits, especially on days of solemn humiliation! how have the spirits of Ministers been carried forth sometime in prayer for several hours together, (without tautologies and vain repetitions) in such variety of affectionate enlargements, and with such raisedness and transports of spirit; as if they had been just leaving the body, and going to live and abide with God, and would converse no more with men or worldly things!

In their confessions of sin, how have they rak'd into the dunghil of a rotten heart, and laid abroad its inward filthiness? how have they trac'd the foot-steps of its deceitfulness, through the maze and wilderness of its many windings and turnings? how have they pierced into the very bowels of sin, and ript it up as it were

were to the back-bone, bringing forth its very entrals to open view? how have they anatomiz'd as it were the body of death in all the parts and members of it, discovering withall the several diseases of every part, with their cause, and manner of working? and all this in such pathetical cutting expressions, accompanied with such brokenness and bleeding of heart, as no form can imitate or effect.

In their supplications for the pardon of sin, for spiritual and heavenly riches, O with what feeling and fervour did they express themselves? O with what faith and importunity did they wrestle and plead at the Throne of Grace for such favours beyond the importunity of poor prisoners through the grates, or poor beggars at the doors, when they are most earnest for relief? yea how did they besiege God as it were, and seem as if they would scale the walls of Heaven it self, and take the Kingdom of Heaven with violence and force? how have they even pressed in upon God with the dint of argument, and laid hold on him with the hand of faith, resolving not to let him go without a blessing?

In their supplications for the Church and Land, they have behaved themselves as if they had no private concernments. But how did they bear *London* upon their hearts when they came to the throne of grace? what yearning bowels had they towards and for the City? how many tears have they shed in bewailing her sins? how have they stood in the breach, when the Lord hath been coming forth against this place? how have they held his arm when it hath been lifted up to strike? how have they stood *weeping between the Porch and the Altar, crying, Spare thy People O Lord, and do not destroy London!* and many times have they prevailed to appease Gods wrath and turn away his fierce anger which hath been kindled against us. *Gospel-*

indeed before, and that his *greater displeasure* in the former might be known by his more *sensible displeasure* in the latter.

Let *London* seriously consider whether her *Gospel privileges* were not her best defence against temporal calamities; and whether since her slighting, abuse and forfeiture, and Gods seisure and stripping her so much of these, she hath not been laid naked to those heavy strokes of extraordinary judgments which she hath lately received.

London had the *Gospel*, Ordinances powerful, pure, plentiful, Ministers excellently qualified and rarely furnished with ministerial abilities; *London* had as many burning and shining lights as any one such spot of ground under the cope of heaven.

Not to speak of their abilities for preaching and defence of the truth, such gifts of prayer *London* Ministers had, which were no small defence of the City, as I believe no City in the World could parallel.

O what *prayers* have there formerly been in *London* Pulpits, especially on days of solemn humiliation! how have the spirits of Ministers been carried forth sometime in prayer for several hours together, (without tautologies and vain repetitions) in such variety of affectionate enlargements, and with such raisedness and transports of spirit; as if they had been just leaving the body, and going to live and abide with God, and would converse no more with men or worldly things!

In their confessions of sin, how have they rak'd into the dunghil of a rotten heart, and laid abroad its inward filthiness? how have they trac'd the foot-steps of its deceitfulness, through the maze and wilderness of its many windings and turnings? how have they pierced into the very bowels of sin, and ript it up as it were

were to [illegible] back-bone, bringing forth its very entrals [illegible]? how have they anatomiz'd as it were the [illegible] death in all the parts and members of it, discovering withall the several diseases of every part, with [illegible] cause, and manner of working? and all this in such pathetical cutting expressions, accompanied with such brokenness and bleeding of heart, as no form can imitate or effect.

In their supplications for the pardon of sin, for spiritual and heavenly riches, O with what feeling and fervour did they express themselves? O with what faith and importunity did they wrestle and plead at the Throne of Grace for such favours beyond the importunity of poor prisoners through the grates, or poor beggars at the doors, when they are most earnest for relief? yea how did they besiege God as it were, and seem as if they would scale the walls of Heaven it self, and take the Kingdom of Heaven with violence and force? how have they even pressed in upon God with the dint of argument, and laid hold on him with the hand of faith, resolving not to let him go without a blessing?

In their supplications for the Church and Land, they have behaved themselves as if they had no private concernments. But how did they bear *London* upon their hearts when they came to the throne of grace? what yearning bowels had they towards and for the City? how many tears have they shed in bewailing her sins? how have they stood in the breach, when the Lord hath been coming forth against this place? how have they held his arm when it hath been lifted up to strike? how have they stood *weeping between the Porch and the Altar, crying, Spare thy People O Lord, and do not destroy London!* and many times have they prevailed to appease Gods wrath and turn away his fierce anger which hath been kindled against us. *Gospel-*

Gospel-Ordinances, and *Gospel-Ministers* were the safe-guard of *London*, the glory and defence. But when the Ordinances were slighted, and the Ministers were mocked and misused by some who called themselves Professors, and both were fallen so much in the esteem of the most; and *London* did not yield the fruit which God looked for under such dressing, (of which more when I come to speak of *Londons* sins) God is provoked not only to call for some of his Messengers home to himself, but also to suffer the rest which were most conscientious to be thrust into Corners.

This, this did presage *London's* near approaching ruine and desolation, though few did believe it, and because they did not believe it, and were insensible of Gods wrath in this judgment: therefore their danger was the greater of the other judgments which have come upon them: when so many stakes were pluckt out, no wonder if the hedge be broken; when so many Pillars were removed, no wonder if the building tumble to the ground.

But I proceed to give a narration of the later judgments of Plague and Fire.

SECT. V.

THe *Plague* so great, so lately, should not be forgotten; yet lest the fire more lately, and proportionably more great, and the amazing fears, which since have risen within us, should shuffle former thoughts out of our minds, and raze out the impressions, which by the Plague we had, and should labour to retain to our dying hour: therefore I shall give a brief narration of this sad judgment, and some observations of mine own (who was here in the City from

from the beginning to the end of it) both to keep alive in my ſelf and others, the memory of the judgment, that we may be the better prepared for compliance with Gods deſign in ſending the Plague amongſt us.

It was in the year of our Lord 1665. that the Plague began in our City of *London*, after we were warned by the great Plague in *Holland* in the year 1664. and the beginning of it in ſome remote parts of our Land the ſame year; not to ſpeak any thing whether there was any ſignification and influence in the *Blazing-ſtar* not long before, that appeared in the view of *London*, and ſtruck ſome amazement upon the ſpirits of many: It was in the month of *May* that the Plague was firſt taken notice of; our Bill of Mortality did let us know but of three which died of the diſeaſe in the whole year before; but in the beginning of *May* the Bill tells us of nine, which fell by the Plague, juſt in the heart of the City, the other eight in the Suburbs. This was the firſt arrow of warning that was ſhot from Heaven amongſt us, and fear quickly begins to creep upon peoples hearts; great thoughts and diſcourſe there is in Town about the Plague, and they caſt in their minds whether they ſhould go if the Plague ſhould increaſe. Yet when the next weeks Bill ſignifieth to them the diſeaſe from 9. to 3. their minds are ſomething appeaſed; diſcourſe of that ſubject cools; fears huſht, & hopes take place, that the black cloud did but threaten, and give a few drops; but the wind would drive it away. But when in the next Bill the number of the dead by the Plague is mounted from 3 to 14, and in the next to 17, and in the next to 43, and the diſeaſe begins ſo much to increaſe, and diſperſe.

Now ſecure ſinners begin to be ſtartled, and thoſe who

Gospel-Ordinances, and *Gospel-Ministers* were the safe-guard of *London*, the glory and defence. But when the Ordinances were slighted, and the Ministers were mocked and misused by some who called themselves Professors, and both were fallen so much in the esteem of the most; and *London* did not yield the fruit which God looked for under such dressing, (of which more when I come to speak of *Londons* sins) God is provoked not only to call for some of his Messengers home to himself, but also to suffer the rest which were most conscientious to be thrust into Corners.

This, this did presage *London's* near approaching ruine and desolation, though few did believe it, and because they did not believe it, and were insensible of Gods wrath in this judgment: therefore their danger was the greater of the other judgments which have come upon them: when so many stakes were pluckt out, no wonder if the hedge be broken; when so many Pillars were removed, no wonder if the building tumble to the ground.

But I proceed to give a narration of the later judgments of Plague and Fire.

SECT. V.

THe *Plague* so great, so lately, should not be forgotten; yet left the fire more lately, and proportionably more great, and the amazing fears, which since have risen within us, should shuffle former thoughts out of our minds, and rase out the impressions, which by the Plague we had, and should labour to retain to our dying hour: therefore I shall give a brief narration of this sad judgment, and some observations of mine own (who was here in the City from

from the beginning to the end of it) both to keep alive in my ſelf and others, the memory of the judgment, that we may be the better prepared for compliance with Gods deſign in ſending the Plague amongſt us.

It was in the year of our Lord 1665. that the Plague began in our City of *London*, after we were warned by the great Plague in *Holland* in the year 1664. and the beginning of it in ſome remote parts of our Land the ſame year; not to ſpeak any thing whether there was any ſignification and influence in the *Blazing-ſtar* not long before, that appeared in the view of *London*, and ſtruck ſome amazement upon the ſpirits of many: It was in the month of *May* that the Plague was firſt taken notice of; our Bill of Mortality did let us know but of three which died of the diſeaſe in the whole year before; but in the beginning of *May* the Bill tells us of nine, which fell by the Plague, juſt in the heart of the City, the other eight in the Suburbs. This was the firſt arrow of warning that was ſhot from Heaven amongſt us, and fear quickly begins to creep upon peoples hearts; great thoughts and diſcourſe there is in Town about the Plague, and they caſt in their minds whether they ſhould go if the Plague ſhould increaſe. Yet when the next weeks Bill ſignifieth to them the diſeaſe from 9. to 3. their minds are ſomething appeaſed; diſcourſe of that ſubject cools; fears huſht, & hopes take place, that the black cloud did but threaten, and give a few drops; but the wind would drive it away. But when in the next Bill the number of the dead by the Plague is mounted from 3 to 14, and in the next to 17, and in the next to 43, and the diſeaſe begins ſo much to increaſe, and diſperſe.

Now ſecure ſinners begin to be ſtartled, and thoſe who

who would have ſlept at quiet ſtill in their neſts, are unwillingly awakened. Now a great conſternation ſeizeth upon moſt perſons, and fearful boidngs of a deſolating judgment. Now guilty ſinners begin to look about them, and think with themſelves into what corner of the Land they might fly to hide them. Now the profane and ſenſual, if they have not remorſe for their ſins; yet dread and terrors, the effects of guilt, they could not drive from them; and [illegible] company, and carouſing, and ſoft pleaſures they do intoxicate and ſmoothen their ſpirits in the day; yet we may gueſs what dread doth return upon them if they give but any room for retirement, and what hideous thoughts ſuch perſons have in the ſilent night, the fears of death which they are in danger of. Now [illegible] who did not believe an unſeen God, are afraid of unſeen arrows; and thoſe which ſlighted Gods threatnings of eternal judgments, do tremble at the beginning of his execution of one, and not the greateſt temporal judgment. Now thoſe which had as it were challenged the God of Heaven, and defied him by their horrid oaths and blaſphemies, when he begins to appear, they retreat, yea fly away with terror and amazement. The great Orbs begin firſt to move; the Lords and Gentry retire into their Countries; their remote houſes are prepared, goods moved, and *London* is quickly upon their backs: few ruffling Gallants walk the ſtreets: few ſpotted Ladies to be ſeen at windows: a great forſaking there was of the adjacent places where the Plague did firſt rage.

In *June* the number increaſeth from 43 to an 112. the next week 168. the next to 267. the next to 470. moſt of which increaſe was in the remote parts; few in this month within, or near the walls of the City; and

and few that had any note for goodneſs or profeſſion, were viſited at the firſt: God gave them warning to bethink and prepare themſelves; yet ſome few that were choice were viſited pretty ſoon, that the beſt might not promiſe to themſelves a ſupercedeas, or interpret any place of Scripture ſo literally, as if the Lord had promiſed an abſolute general immunity and defence of his own people from this diſeaſe of the Plague.

Now the Citizens of *London* are put to a ſtop in the carrier of their trade; they begin to fear whom they converſe withall, and deal withall, leſt they ſhould have come out of infected places. Now roſes and other ſweet flowers wither in the Garden, are diſ-regarded in the Markets, and People dare not offer them to their noſes, leſt with their ſweet ſavour, that which is infectious ſhould be attracted: Rue and Wormwood is taken into the hand; Myrrhe and Zedoary into the mouth; and without ſome antidote few ſtir abroad in the morning. Now many houſes are ſhut up where the Plague comes, and the inhabitants ſhut in, leſt coming abroad they ſhould ſpread infection. It was very diſmal to behold the red Croſſes, and read in great letters, *Lord have mercy upon us*, on the doors, and Watchmen ſtanding before them with Halberts, and ſuch a ſolitude about thoſe places, and people paſſing by them ſo gingerly, and with ſuch fearful looks, as if they had been lined with enemies in ambuſh, that waited to deſtroy them.

Now rich Tradeſmen provide themſelves to depart, if they have not Country-houſes, they ſeek lodgings abroad for themſelves and families, and the poorer tradeſmen, that they may imitate the rich in their fear, ſtretch themſelves to take a Country journey, though they have ſcarce wherewithall to bring them

who would have ſlept at quiet ſtill in their neſts, are unwillingly awakened. Now a great conſternation ſeizeth upon moſt perſons, and fearful boidngs of a deſolating judgment. Now guilty ſinners begin to look about them, and think with themſelves into what corner of the Land they might fly to hide them. Now the profane and ſenſual, if they have not remorſe for their ſins; yet dread and terrors, the effects of guilt, they could not drive from them; and [illegible] company, and carouſing, and ſoft pleaſures that intoxicate and ſmoothen their ſpirits in the [illegible]et we may gueſs what dread doth return upon [illegible] they give but any room for retirement, and what [illegible]s thoughts ſuch perſons have in the ſilent night [illegible] fears of death which they are in danger [illegible] who did not believe an unſeen God, are afraid [illegible] ſeen arrows; and thoſe which ſlighted Gods threatnings of eternal judgments, do tremble at the beginning of his execution of one, and not the greateſt temporal judgment. Now thoſe which had as it were challenged the God of Heaven, and defied him by their horrid oaths and blaſphemies, when he begins to appear, they retreat, yea fly away with terror and amazement. The great Orbs begin firſt to move; the Lords and Gentry retire into their Countries; their remote houſes are prepared, goods moved, and *London* is quickly upon their backs: few ruffling Gallants walk the ſtreets: few ſpotted Ladies to be ſeen at windows: a great forſaking there was of the adjacent places where the Plague did firſt rage.

In *June* the number increaſeth from 43 to an 112. the next week 168. the next to 267. the next to 470. moſt of which increaſe was in the remote parts; few in this month within, or near the walls of the City; and

and few that had any note for goodneſs or profeſſion, were viſited at the firſt: God gave them warning to bethink and prepare themſelves; yet ſome few that were choice were viſited pretty ſoon, that the beſt might not promiſe to themſelves a ſupercedeas, or interpret any place of Scripture ſo literally, as if the Lord had promiſed an abſolute general immunity and defence of his own people from this diſeaſe of the Plague.

Now the Citizens of *London* are put to a ſtop in the carrier of their trade; they begin to fear whom they converſe withall, and deal withall, leſt they ſhould have come out of infected places. Now roſes and other ſweet flowers wither in the Garden, are diſ-regarded in the Markets, and People dare not offer them to their noſes, leſt with their ſweet ſavour, that which is infectious ſhould be attracted: Rue and Wormwood is taken into the hand; Myrrhe and Zedoary into the mouth; and without ſome antidote few ſtir abroad in the morning. Now many houſes are ſhut up where the Plague comes, and the inhabitants ſhut in, leſt coming abroad they ſhould ſpread infection. It was very diſmal to behold the red Croſſes, and read in great letters, *Lord have mercy upon us*, on the doors, and Watchmen ſtanding before them with Halberts, and ſuch a ſolitude about thoſe places, and people paſſing by them ſo gingerly, and with ſuch fearful looks, as if they had been lined with enemies in ambuſh, that waited to deſtroy them.

Now rich Tradeſmen provide themſelves to depart, if they have not Country-houſes, they ſeek lodgings abroad for themſelves and families, and the poorer tradeſmen, that they may imitate the rich in their fear ſtretch themſelves to take a Country journey, though they have ſcarce wherewithall to bring them

them back again. The Miniſters alſo many of them take occaſion to go to their Country places for the Summer time; or it may be to find out ſome few of their Pariſhioners that were gone before them, leaving the greateſt part of their flock without food or phyſick, in the time of their greateſt need. (I don't ſpeak of all Miniſters, thoſe which did ſtay out of choice and duty, deſerve true honour) poſſibly they might think God was now preaching to the City, and what need their preaching; or rather did not the thunder of Gods voice affrighten their guilty conſciences, and make them fly away, leſt a bolt from Heaven ſhould fall upon them, and ſpoil their preaching for the future: and therefore they would reſerve themſelves, till the people had leſs need of them. I do not blame many Citizens retiring, when there was ſo little trading, and the preſence of all might have helped forward the increaſe and ſpreading of the infection; but how did guilt drive many away, where duty would have engaged them to ſtay in the place? Now the high-ways are thronged with paſſengers, and goods, and *London* doth empty it ſelf into the Country; great are the ſteps and hurries in *London* by the removal of ſo many families; fear puts many thouſands on the wing, and thoſe think themſelves moſt ſafe, that can fly furtheſt off from the City.

In *July* the Plague encreaſeth, and prevaileth exceedingly, the number of 470 which died in one week by the diſeaſe, ariſeth to 725 the next week, to 1089 the next, to 1843 the next, to 2010 the next. Now the Plague compaſſeth the walls of the City like a flood, and poureth in upon it. Now moſt Pariſhes are infected, both without and within; yea there are not ſo many houſes ſhut up by the Plague, as by the owners forſaking

forſaking of them for fear of it; and though the Inhabitants be ſo exceedingly decreaſed by the departure of ſo many thouſands, yet the number of dying perſons doth increaſe fearfully. Now the Countries keep guards, leſt infectious perſons ſhould from the City bring the diſeaſe unto them; moſt of the rich are now gone, and the middle ſort will not ſtay behind; but the poor are forced through poverty to ſtay and abide the ſtorm. Now moſt faces gather paleneſs, and what diſmal apprehenſions do then fill the minds, what dreadful fears do there poſſeſs the ſpirits, eſpecially of thoſe whoſe conſciences are full of guilt, and have not made their peace with God? the old drunkards and ſwearers, and unclean perſons are brought into great ſtraits; they look on the right hand, and on the left, and death is marching towards them from every part, and they know not whither to fly that they may eſcape it. Now the Arrows begin to fly very thick about their ears, and they ſee many fellow-ſinners fall before their faces, expecting every hour themſelves to be ſmitten; and the very ſinking fears they have had of the Plague, hath brought the Plague and death upon many: ſome by the ſight of a Coffin in the ſtreets have fallen into a ſhivering, and immediately the diſeaſe hath aſſaulted them, and Sergeant Death hath arreſted them, and clapt too the doors of their houſes upon them, from whence they have come forth no more, till they have been brought forth to their graves; we may imagine the hideous thoughts and horrid perplexity of mind, the tremblings, confuſions, and anguiſh of ſpirit, which ſome awakened ſinners have had, when the Plague hath broke in upon their houſes, and ſeized upon near relations, whoſe dying groans ſounding in their ears have warned them to prepare: when their doors

them back again. The Miniſters alſo many of them take occaſion to go to their Country places for the Summer time; or it may be to find out ſome few of their Pariſhioners that were gone before them, leaving the greateſt part of their flock without food or phyſick, in the time of their greateſt need. (I don't ſpeak of all Miniſters, thoſe which did ſtay out of choice and duty, deſerve true honour) poſſibly they might think God was now preaching to the City, and what need their preaching; or rather did not the thunder of Gods voice affrighten their guilty conſciences, and make them fly away, leſt a bolt from Heaven ſhould fall upon them, and ſpoil their preaching for the future: and therefore they would reſerve themſelves, till the people had leſs need of them. I do not blame many Citizens retiring, when there was ſo little trading, and the preſence of all might have helped forward the increaſe and ſpreading of the infection; but how did guilt drive many away, where duty would have engaged them to ſtay in the place? Now the high-ways are thronged with paſſengers, and goods, and *London* doth empty it ſelf into the Country; great are the ſteps and hurries in *London* by the removal of ſo many families; fear puts many thouſands on the wing, and thoſe think themſelves moſt ſafe, that can fly furtheſt off from the City.

In *July* the Plague encreaſeth, and prevaileth exceedingly, the number of 470 which died in one week by the diſeaſe, ariſeth to 725 the next week, to 1089 the next, to 1843 the next, to 2010 the next. Now the Plague compaſſeth the walls of the City like a flood, and poureth in upon it. Now moſt Pariſhes are infected, both without and within; yea there are not ſo many houſes ſhut up by the Plague, as by the owners forſaking

forſaking of them for fear of it; and though the Inhabitants be ſo exceedingly decreaſed by the departure of ſo many thouſands, yet the number of dying perſons doth increaſe fearfully. Now the Countries keep guards, leſt infectious perſons ſhould from the City bring the diſeaſe unto them; moſt of the rich are now gone, and the middle ſort will not ſtay behind; but the poor are forced through poverty to ſtay and abide the ſtorm. Now moſt faces gather paleneſs, and what diſmal apprehenſions do then fill the minds, what dreadful fears do there poſſeſs the ſpirits, eſpecially of thoſe whoſe conſciences are full of guilt, and have not made their peace with God? the old drunkards and ſwearers, and unclean perſons are brought into great ſtraits; they look on the right hand, and on the left, and death is marching towards them from every part, and they know not whither to fly that they may eſcape it. Now the Arrows begin to fly very thick about their ears, and they ſee many fellow-ſinners fall before their faces, expecting every hour themſelves to be ſmitten; and the very ſinking fears they have had of the Plague, hath brought the Plague and death upon many: ſome by the ſight of a Coffin in the ſtreets have fallen into a ſhivering, and immediately the diſeaſe hath aſſaulted them, and Sergeant Death hath arreſted them, and clapt too the doors of their houſes upon them, from whence they have come forth no more, till they have been brought forth to their graves; we may imagine the hideous thoughts and horrid perplexity of mind, the tremblings, conſuſions, and anguiſh of ſpirit, which ſome awakened ſinners have had, when the Plague hath broke in upon their houſes, and ſeized upon near relations, whoſe dying groans ſounding in their ears have warned them to prepare: when their doors

have been ſhut up and faſtned on the outſide with an Inſcription, *Lord have mercy upon us*, and none ſuffered to come in but a Nurſe, whom they have been more afraid of, than the Plague it ſelf: when lovers and friends, and companions in ſin have ſtood aloof, and not dared to come nigh the door of the houſe, leſt death ſhould iſſue forth from thence upon them; eſpecially when the diſeaſe hath invaded themſelves; and firſt began with a pain and dizineſs in their head, then trembling in their other members; when they have felt boils to ariſe under their arms, and in their groins, and ſeen blains to come forth in other parts: when the diſeaſe hath wrought in them to that height as to ſend forth thoſe ſpots which (moſt think) are the certain tokens of near approaching death; and now they have received the ſentence of death within themſelves, and have certainly concluded, that within a few hours they muſt go down into the duſt; and their naked ſouls, without the caſe of their body, muſt make its paſſage into eternity, and appear before the higheſt Majeſty, to render their accounts, and receive their ſentence: None can utter the horrous, which hath been upon the ſpirits of ſuch, through the laſhes and ſtings of their guilty conſciences, when they have called to mind a life of ſenſuality, and profaneneſs, their uncleanneſs, drunkenneſs, injuſtice, oaths, curſes, deriſion of Saints, and holineſs, neglect of their own ſalvation; and when a thouſand ſins have been ſet in order before their eyes, with another aſpect, than when they looked upon them in the temptation; and they finde God to be irreconcileably angry with them, and that the day of grace is over, the door of mercy is ſhut, and that pardon and ſalvation (which before they ſlighted) is now unattainable; that the graves now opening its mouth to receive their bodies,

bodies, and hell opening its mouth to receive their ſouls; and they apprehend, that they are now juſt entring into a place of endleſs woe and torment, and they muſt now take up their lodgings in the inferiour Regions of utter darkneſs, with Devils and their fellow damned ſinners, and there abide for evermore in the extremity of miſery, without any hopes or poſſibility of a Releaſe; and that they have fooliſhly brought themſelves into this condition, and been the cauſe of their own ruine; we may gueſſe that the diſpairful Agonies and Anguiſh of ſuch awakened Sinners hath been of all things the moſt unſupportable; except the very future miſeries themſelves, which they have been afraid of.

In *Auguſt* how dreadful is the increaſe? from 2010 the number amounts up to 2817 in one week; and thence to 3880 the next; thence to 4237 the next; thence to 6102 the next; and all theſe of the Plague, beſides other diſeaſes.

Now the cloud is very black, and the ſtorm comes down upon us very ſharp. Now death rides triumphantly on his pale horſe through our ſtreets, and breaks into every houſe almoſt where any inhabitants are to be found. Now people fall as thick as leaves from the trees in Autumn, when they are ſhaked by a mighty wind. Now there is a diſmal ſolitude in *London*-ſtreets, every day looks with the face of a Sabbath day, obſerved with greater ſolemnity than it uſed to be in the City. Now ſhops are ſhut in, people rare and very few that walk about, in ſo much that the Graſs begins to ſpring up in ſome places, and and a deep ſilence almoſt in every place, eſpecially within the Walls; no ratling Coaches, no prancing Horſes, no calling in Cuſtomers, nor offering

Wares; no *London* cries ſounding in the ears; if any voice be heard, it is the groans of dying perſons, breathing forth their laſt, and the funeral knells of them that are ready to be carried to their graves. Now ſhutting up of viſited houſes (there being ſo many) is at an end, and moſt of the well are mingled among the ſick, which otherwiſe would have got no help. Now in ſome places where the people did generally ſtay; not one houſe in an hundred but is infected; and in many houſes half the family is ſwept away; in ſome the whole, from the eldeſt to the youngeſt; few eſcape with the death of but one or two: never did ſo many parents carry their children with them to the grave, and go together into the ſame houſe under earth, who had lived together in the ſame houſe upon it. Now the nights are too ſhort to bury the dead, the whole day though at ſo great a length, is hardly ſufficient to light the dead that fall therein into their beds.

Now we could hardly go forth, but we ſhould meet many Coffins, and ſee many with ſores, and limping in the ſtreets; amongſt other ſad ſpectacles, methought two were very affecting: one of a woman coming alone, and weeping by the door where I lived (which was in the midſt of the infection) with a little Coffin under her arm carrying it to the new Church yard; I did judge that it was the mother of the childe, and that all the family beſides was dead, and ſhe was forced to Coffin up and bury with her own hands this her laſt dead childe. Another, was of a man at the corner of the Artillery wall, that as I judge through the dizineſs of his head with the diſeaſe, which ſeized upon him there, had daſht his face againſt the wall, and when I came by he lay hanging with his bloody face over the rails, and bleeding upon the ground;

and

and as I came back he was removed under a tree in *More-fields*, and lay upon his back; I went and ſpake to him; he could make me no anſwer, but ratled in the throat, and as I was informed, within half an hour died in the place.

It would be endleſs to ſpeak what we have ſeen and heard of ſome in their Frenſie, riſing out of their Beds, and leaping about their Rooms; others crying and roaring at their Windows; ſome comming forth almoſt naked, and running into the ſtreets, ſtrange things have others ſpoken and done when the Diſeaſe was upon them: But it was very ſad to hear of one who being ſick alone, and it is like phrantick, burnt himſelf in his Bed. Now the Plague had broken in much amongſt my acquaintance; and of about ſixteen or more whoſe faces I uſed to ſee every day in our Houſe, within a little while I could finde but four or ſix of them alive; ſcarcely a day paſt over my head for I think a Moneth or more together, but I would hear of the Death of ſome one or more that I knew. The firſt day that they were Smitten, the next day ſome hopes of Recovery, and the third day that they were dead.

The *September*, when we hoped for a decreaſe, becauſe of the ſeaſon, becauſe of the number gone, and the number already dead; yet it was not come to its height; but from 6102. which died by the Plague the laſt week of *Auguſt*, the number is augmented to 6988 the firſt week in *September*; and when we conceived ſome little hopes in the next weeks abatement to 6544; our hopes were quite daſhed again, when the next week it did riſe to 7165. which was the higheſt Bill; And a dreadful Bill it was! and of the 130.

Pariſhes in and about the City, there were but four Pariſhes which were not infected: and in thoſe few people remaining that were not gone into the Country.

Now the grave doth open its mouth without meaſure. Multitudes! multitudes! in the valley of the ſhadow of death, thronging daily into eternity; the Church-yards now are ſtuffe ſo full with dead Corpſes, that they are in many places ſwell'd two or three foot higher than they were before; and new ground is broken up to bury the dead.

Now *Hell* from beneath is moved at the number of the gueſts that are received into its chambers; the number of the wicked which have died by the Plague, no doubt, hath been far the greateſt, as we may reaſonably conclude without breach of charity; and it is certain that all the wicked, which then died in ſin, were turned into Hell; how then are the damned ſpirits now encreaſed? ſome were damning themſelves a little before in their oaths, and God is now damning their ſouls for it, and is paſſing the irreverſible ſentence of damnation upon them. Some were drinking Wine in bowls a little before, and ſtrong drink without meaſure; and now God hath put another cup into their hands, a cup of red Wine, even the Wine of the wrath and fierceneſs of the Almighty; ſome were a little before feaſting their ſenſes, pleaſing their appetite, ſatisfying the deſires of the fleſh, and being paſt feeling had given themſelves up to laſciviouſneſs, to work all uncleanneſs with greedineſs; but now their laughter is turned into mourning, and their joy into howling and woe; Now they have recovered their feeling again, but inſtead of the pleaſures which they felt, and their ſenſual delights, which took away the feeling of their conſciences, they are made to feel

ſeel the heavy hand of God, and to endure ſuch Anguiſh and Horrour, through the ſenſe of Gods wrath, as no Tongue can expreſs. Now the Atheiſts believe there is a God, and the Anti-ſcripturiſts is convinced of Gods threatnings in the Word upon them. Now the covetous and unjuſt, the malicious and cruel, the ſcoffers and profane begin to ſuffer the vengeance of Eternal Fire; and the ignorant perſon with the civil, who are unacquainted with Jeſus Chriſt are not excuſed; yea the hypocrites, with all impenitent, and unbelieving perſons, are ſent down to the place of weeping: and ſurely Hell wonders to ſee ſo many come amongſt them from ſuch a City as *London*, where they have enjoyed ſuch plenty of ſuch powerful means of grace; and place is given to them, even the loweſt and hotteſt, where *Judas* and others are of the chiefeſt note.

Yet Hell doth not engroſs all that die by the Viſitation; ſome there are (though not the firſt or moſt) who have room made for them in the manſions, which are above; the Plague makes little difference between the righteous and the wicked (except the Lord by a peculiar providence do ſhelter ſome under his wing, and compaſs them with his favour as with a ſhield, hereby keeping off the darts that are ſhot ſo thick about them) yet as there is little difference in the body of the Righteous, and of others: ſo this diſeaſe makes little diſcrimination, and not a few fearing God, are cut off amongſt the reſt; they die of the ſame diſtemper, with the moſt profane; they are buried in the ſame grave, and there ſleep together till the Morning of the Reſurrection: but as there is a difference in their Spirits, whilſt they live: ſo there is a difference, and the chiefeſt difference

in their place and ſtate after their ſeparation from the body. *Dives* is carried to Hell, and *Lazarus* to *Abrahams* boſome, though he dyed with his body full of ſores: Devils drag the ſouls of the wicked after they have received their final doom at the Bar of God, into utter darkneſs, where there is weeping, and wailing, and gnaſhing of teeth: but Angels convey the ſouls of the righteous into the heavenly Paradiſe, the new *Jeruſalem* which is above, where God is in his glory; and the Lord Jeſus Chriſt at his right hand; and thouſand thouſands ſtand before him, and ten thouſand times ten thouſand adminiſter unto him; even an innumerable company of Angels, and where the ſpirits of all juſt men and women made perfect were before gathered; where there is fulneſs of joy, and rivers of eternal pleaſures running about the Throne of God, the ſtreams of which do make glad all the Inhabitants of the new *Jeruſalem*. Now the weak priſon doors of the body are broken down; and the ſtrong everlaſting Gates of their Fathers Palace are lifted up; and the Saints are received with joy and triumph into glory, and they come with ſinging into *Zion*, and everlaſting joy in their hearts, and all ſorrow and ſighing doth fly away like a cloud, which never any more ſhall be ſeen. Now the vail is rent, and they enter the holy of holies, where God dwells, not in the darkneſs of a thick cloud, as in the Temple of old; but in the brightneſs of ſuch marvelous light and glory, as their eyes never did behold, neither could enter into their heart to conceive; there they have the viſion of Gods face, without any eclipſe upon the the light of his countenance; there they have the treaſures of Gods love opened, and his arms to receive them with deareſt and ſweeteſt embracements; which kindles in their hearts ſuch a flame of love, ſo raviſhing and delightful,

ful, as words cannot utter; there they are entertained by the Lord Jeſus Chriſt, whom in the World they have ſerved, and he that ſhewed them his grace, which they have wondred at, when they were in the body, doth now ſhew them his glory, which they wonder at much more: There they are welcomed by Angels, who rejoyce if at their converſion, much more at their coronation; there they ſit down with *Abraham*, *Iſaac*, and *Jacob* in the Kingdome of their Father; there they find *Moſes*, and *David*, and *Samuel*, and *Paul*, and all the holy Martyrs and Saints, which have dyed before them, amongſt whom they are numbred, and placed, who rejoyce in their increaſed ſociety.

And as there is a great difference between the condition of the ſouls of the righteous, and the wicked, who dyed by the ſame diſeaſe of the Plague, after their death and ſeparation, ſo there is a great difference between the carriage of their ſpirits at their death, and upon their ſick Bed. Some wicked men are ſtupid and ſenſeleſs, and are given up to a judiciary hardneſs, and dye in a ſleep of carnal ſecurity, out of which they are not awakened, till they are awakened in the midſt of flames: others more ſenſible, and conſidering what hath been, and what is coming upon them, are filled with unexpreſſible terrour, through the roarings and tearings of a guilty accuſing conſcience, and the forethoughts of that horrible unſupportable torment they are ſo near unto. Now ſcaring dreams do terrifie them, and fearfulneſs of the bottomleſs Pit, and the burning Lake below doth ſurprize them, and ſome breaketh forth in the anguiſh of their deſpairing ſouls; *Who can dwell with devouring Fire, who can inhabit everlaſting burnings?* and however jovial and full of pleaſure their life hath been, yet at their latter end they are utterly

utterly conſumed with terrours. But mark the perfect man, and behold the upright, the end of that Man is peace, whatſoever ſtorms they have had in their paſſage through a rough Sea, the wind blowing, and the waves roaring, and ſometimes have been ready to ſink through oppoſition and diſcouragement, ſometimes have been over-whelmed with grief and doubtings, ſometimes have been daſht upon the Rocks of terror, and perplexity: yet now they are come to the haven of death, the Winds are huſht and ſtill, the Waves are ſmooth and ſilent, the ſtorm is over, and there is a great calm upon their ſpirits; they are paſt the Rocks, and are out of the danger they feared, when they are in the greateſt danger of approaching death.

It was generally obſerved amongſt us, that Gods people who died by the Plague amongſt the reſt; died with ſuch peace and comfort, as Chriſtians do not ordinarily arrive unto, except when they are called forth to ſuffer martyrdom for the teſtimony of Jeſus Chriſt. Some who have been full of doubts, and fears, and complaints, whilſt they have lived, and been well; have been filled with aſſurance, and comfort, and praiſe, and joyful expectation of glory, when they have lain on their deaths-beds with this diſeaſe. And not only more grown Chriſtians, who have been more ripe for glory, have had theſe comforts: but alſo ſome younger Chriſtians, whoſe acquintance with the Lord hath been of no long ſtanding.

I can ſpeak ſomething of mine own knowledge concerning ſome of my friends, whom I have been withal; I ſhall inſtance only in the houſe where I lived. We were eight in Family, three Men, three Youths, an old Woman, and a Maid: all which came to me, hearing of my ſtay in Town, ſome to accompany me, others to help me, It was the latter end of *September* before

before any of us were toucht; the young ones were not idle, but improved their time in praying, and hearing, and were ready to receive inſtruction; and were ſtrangly born up againſt the fears of the diſeaſe and death, every day ſo familiar to the view. But at laſt we were viſited, and the Plague came in dreadfully upon us, the Cup was put into our hand to drink, after a neighbour Family had taſted it, with whom we had much ſweet ſociety in this time of ſorrow. And firſt our Maid was ſmitten, it began with a ſhivering and trembling in her fleſh, and quickly ſeiſed on her ſpirits; it was a ſad day, which I believe I ſhall never forget it: I had been abroad to ſee a friend in the City, whoſe Husband was newly dead of the Plague, and ſhe her ſelf viſited with it; I came back to ſee another, whoſe Wife was dead of the Plague, and he himſelf under apprehenſions that he ſhould die within a few hours: I came home, and the Maid was on her Deathbed; and another crying out for help, being left alone in a ſweating fainting fit. What was an intereſt in Chriſt worth then? what a priviledge to have a title to the Kingdom of Heaven?

But I proceed. It was the Monday when the Maid was ſmitten; on Tueſday ſhe dyed full of tokens; on Friday one of the Youths had a ſwelling in his groin; and on the Lords day died with the marks of the diſtemper upon him; on the ſame day another Youth did ſicken; and on the Wedneſday following he died: on the Thurſday night his Maſter fell ſick of the diſeaſe, and within a day or two was full of ſpots; but ſtrangely beyond his own, and others expectations recovered. Thus did the Plague follow us, and came upon us one by one; as *Job*'s Meſſengers came one upon the heels of another: ſo the Meſſengers of death came ſo cloſe one after another, in ſuch dreadful manner, as

if

if we muſt all follow one another immediately into the Pit. Yet the Lord in mercy put a ſtop to it, and the reſt were preſerved. But that which was very remarkable in this Viſitation, was the carriage eſpecially of thoſe Youths that died, who I believe were leſs troubled themſelves, than others were troubled for them. The firſt Youth that was viſited being asked by his Father, concerning the proviſion he had made for his death and eternity; told him, he hop't if he died, he ſhould go to Heaven: being asked the grounds of his hopes, ſaid, the Lord had enabled him to look beyond the World; and when he was drawing near to his end; boldly enquired whether the tokens did yet appear, ſaying, that he was ready for them; and ſo a hopeful bud was nipt; but let not the Father or the Mother weep, and be in ſadneſs for him, he is I don't doubt with their Father, and his Heavenly Father, which may be their comfort. The other alſo was a very ſweet hopeful Youth; ſo loving and towardly, that it could not chuſe but attract love from thoſe that were acquainted with him. But the grace he had gotten in thoſe years, being I ſuppoſe under ſeventeen, did above all beautifie him, and ſtand him in the greateſt ſtead: in his ſickneſs he had much quiet and ſerenity upon his ſpirit; and lay ſo unconcerned at the thoughts of approaching death, that I confeſs I marvelled to ſee it; the ſting and fear of death, were ſtrangely taken out through the hopes which he had of future glory; yet once he told his Mother he could deſire to live a little longer, if it were the will of God; ſhe asked him why he deſired it? he told her he deſired to live till fire and faggot came, and above all he would fain dye a Martyr: ſhe ſaid if he dyed now he ſhould have a Crown; he anſwered, but if he dyed a Martyr, he ſhould have a more glorious Crown: yet he

he was unwilling to receive his Crown presently; and went away with great peace and sweetness in his looks, to his fathers house: and I could not blame the Mothers grief for the loss of such an only Son; but to be so immoderate was not well; now I am sure it is time to dry up tears and lay aside sorrows for the loss of him, who hath been so long filled with joys in the heavenly mansions.

I might speak of the carriage of the master in his sickness under the apprehensions of death; when the spots did appear on his body, he sent for me and desired me to pray with him; told me he was now going home, desired me to write to his friends, and let them know, that it did not repent him of his stay in the City, though they had been so importunate with him to come away: but he had found so much of Gods presence in his abode here, that he had no reason to repent: he told me where he would be buried, and desired me to preach his funeral Sermon on *Psal.* 16. *ult. In thy presence there is fulness of joy; and at thy right hand there is pleasures for evermore.* But the Lord raised him again beyond the expectation of himself, friends, or Physician. Let him not forget Gods mercies, and suffer too much worldly business to croud in upon him, choak the remembrance and sense of God's goodness so singular; but let him by his singularity in meekness, humility, self-denial, and love, zeal, and holy walking, declare that the Lord hath been singularly gracious unto him. But when I speak of home concernments, let me not forget to look abroad; the Plague now increaseth exceedingly, and fears there are amongst us that within a while there will not be enough alive to bury the dead; and that the City of *London* will now be quite depopulated by this Plague.

Now some Ministers, formerly put out of their places,

places, who did abide the City when moſt of Miniſters in place were fled and gone from the people, as well as from the diſeaſe, into the Countrys, ſeeing the people crowd ſo faſt into the grave and eternity, who ſeemed to cry as they went for ſpiritual Phyſitians; and perceiving the Churches to be open, and Pulpits to be open, and finding Pamphlets flung about the ſtreets, of Pulpits to be let, they judged that the Law of God and nature did now diſpenſe with, yea command their preaching in publick places, though the Law of man (it is to be ſuppoſed in ordinary caſes) did forbid them to do it. Surely if there had been a Law that none ſhould practice Phyſick in the City, but ſuch as were licenc'd by the Colledge of Phyſitians, and moſt of thoſe, when there was the greateſt need of them, ſhould in the time of the Plague, have retired into the Country, and other Phyſitians who had as good skill in Phyſick, and no licenſe ſhould have ſtaid amongſt the ſick, none would have judged it to have been breach of Law, in ſuch an extraordinary caſe to endeavour by their practiſe, though without a licenſe, to ſave the lives of thoſe who by good care and Phyſick were capable of a cure; and they could hardly have freed themſelves from the guilt of murther of many bodies, if for a nicety of Law in ſuch a caſe of neceſſity they ſhould have neglected to adminiſter Phyſick: The caſe was the ſame with the unlicenſed Miniſters which ſtayed, when ſo many of the licenc'd ones were gone, and as the need of ſouls was greater than the need of bodies; the ſickneſs of the one being more univerſal and dangerous, than the ſickneſs of the other; and the ſaving or loſing of the ſoul being ſo many degrees beyond the preſervation or death of the body: ſo the obligation upon Miniſters was ſtronger, and the motive to preach greater, and for them to have incurred

incurred the guilt of ſoul-murther, by their neglect to adminiſter ſoul-phyſick, would have been more hainous and unanſwerable, that they were called by the Lord into publick: I ſuppoſe that few of any ſeriouſneſs will deny, when the Lord did ſo eminently own them, in giving many ſeals of their Miniſtry unto them.

Now they are preaching, and every Sermon was unto them, as if they were preaching their laſt. *Old Time* ſeems now to ſtand at the head of the Pulpit, with its great *Sithe*, ſaying with a hoarſe voice, *Work while it is called to day, at night I will mow thee down. Grim Death* ſeems to ſtand at the ſide of the Pulpit with its ſharp *arrow*, ſaying, *Do thou ſhoot Gods arrows, and I will ſhoot mine.* The *Grave* ſeems to lye open at the foot of the Pulpit; with duſt in her boſome, ſaying,

Louden thy Cry
To God,
To Men,
And now fullfil thy Truſt:
Here thou muſt lye,
Mouth ſtopt,
Breath gone,
And ſilent in the Duſt.

Miniſters now had awakning calls to ſeriouſneſs and fervour in their miniſterial work: to preach on the ſide and brink of the Pit, into which thouſands were tumbling; to pray under ſuch near views of eternity, into which many paſſengers were daily entring, might be a means to ſtir up the ſpirit more than ordinary.

Now there is ſuch a vaſt concourſe of people in the Churches, where theſe Miniſters are to be found, that they cannot many times come near the Pulpit doors for the preſs, but are forced to climb over the pews to them:

them: And ſuch a face is now ſeen in the Aſſemblies, as ſeldom was ſeen before in *London*; ſuch eager looks, ſuch open ears, ſuch greedy attention, as if every word would be eaten, which dropt from the mouths of the Miniſters.

If you ever ſaw a drowning Man catch at a rope, you may gueſs how eagerly many people did catch at the Word, when they were ready to be overwhelmed by this over-flowing ſcourge, which was paſſing thorough the City; when death was knocking at ſo many doors; and God was crying aloud by his judgements; and Miniſters were now ſent to knock, cry aloud, and lift up their voice like a Trumpet: *then, then* the people began to open the ear and the heart, which were faſt ſhut and barred before: How did they then hearken, as for their lives; as if every Sermon were their laſt; as if death ſtood at the door of the Church, and would ſeize upon them ſo ſoon as they came forth; as if the arrows which flew ſo thick in the City would ſtrike them, before they could get to their houſes; as if they were immediately to appear before the Barr of that God, who by his Miniſters was now ſpeaking unto them. Great were the impreſſions which the Word then made upon many hearts, beyond the power of Man to effect, and beyond what the people before ever felt, as ſome of them have declar'd. When ſin is ript up and reprov'd, O the tears that ſlide down from the eyes! when the judgments of God are denounced, O the tremblings which are upon the conſcience! when the Lord Jeſus Chriſt is made known and proffer'd, O the longing deſires and openings of heart unto him! when the riches of the Goſpel are diſplayed, and the promiſes of the Covenant of grace are ſet forth and applyed, O the inward burnings and ſweet flames which were on the affections! now the Net is caſt, and many

many fiſhes are taken; the Pool is moved by the Angel, and many leprous ſpirits, and ſin-ſick-ſouls are cured; many were brought to the birth, and I hope not a few were born again, and brought forth; a ſtrange moving there was upon the hearts of multitudes in the City; and I am perſwaded that many were brought over effectually unto a cloſure with Jeſus Chriſt; whereof ſome dyed by the Plague with willingneſs and peace; others remain ſtedfaſt in Gods ways unto this day: but convictions (I believe) many hundreds had, if not thouſands, which I wiſh that none have ſtifled, and with the Dog returned to their vomit, and with the Sow, have wallowed again in the mire of their former ſins. The work was the more great, becauſe the inſtruments, which were made uſe of was more obſcure, and unlikely, whom the Lord did make choice of the rather, that the glory by Miniſters and people might be aſcrib'd in full unto himſelf.

About the beginning of theſe Miniſters preaching, eſpecially after their firſt Faſt together, the Lord begins to remit, and turn his hand, and cauſe ſome abatement of the diſeaſe.

From 7155 which dyed of the Plague in one week, there is a decreaſe to 5528 the next, which was at the latter end of *September*, the next week a farther decreaſe to 4929. the next to 4327. the next to 2665. the next to 1421. the next to 1031. then there was an encreaſe the firſt week in *November* to 1414. but it fell the week after to 1050. and the week after to 652. and the week after that to 333. and ſo leſſened more and more to the end of the year: when we had a Bill of 97306. which dyed of all diſeaſes, which was an encreaſe of more than 79000. over what it was the year before: and the number of them which dyed by the Plague was reckoned to be 68596 this year; when there

were but 6 which the Bill ſpeaks of who dyed the year before.

Now the Citizens, who had diſpers'd themſelves abroad into the Countrys, becauſe of the Contagion, think of their old Houſes and Trades, and begin to return, though with fearfulneſs and trembing, leaſt ſome of the after-drops of the ſtorm ſhould fall upon them: and O that many of them had not brought back their old hearts and ſins, which they carried away with them; O that there had been a general repentance and reformation, and returning to the Lord that had ſmitten the City: The Lord gave them leiſure and Vacation from their Trades, for the one neceſſary thing; which had they improved, and generally mourned for ſin, which brought the plague upon the City, had they humbly and earneſtly ſought the Lord to turn from his fierce anger, which was kindled againſt *London*, it might have prevented the deſolating judgment by Fire: But alas! how many ſpent their time of leiſure in toys and trifles, at beſt about feeding and preſerving their bodies, but no time in ſerious minding the ſalvation of their ſouls; and if ſome were a little awakned with fear, whilſt the plague raged ſo greatly, and they lookt upon themſelves to be in ſuch danger; yet when they apprehended the danger to be over, they dropt aſleep faſter than before; ſtill they are the ſame or worſe than formerly; They that were drunken, are drunken ſtill; they that were filthy, are filthy ſtill; and they that were unjuſt and covetous, do ſtill perſevere in their ſinful courſe; couzening, and lying, and ſwearing, and curſing, and Sabbath-breaking, and pride, and envy, and fleſh-pleaſing, and the like God-diſpleaſing, and God-provoking ſins, (of which in the Catalogue of *London's* ſins) do abound in *London*, as if there were no ſignification in Gods judge-

judgments by the Plague; ſome return to their Houſes, and follow their worldly buſineſs, and work as hard as they can to fetch up the time they have loſt, without minding and labouring to improve by the Judgment, and Gods wonderful preſervation of them: others return, and ſin as hard as they can, having been taken off for a while from thoſe opportunities and free liberties for ſin, which they had before: moſt began now to ſit down at reſt in their houſes when the Summer was come, and the Plague did not return; now they bring back all their Goods they had carried into the Country becauſe of the Plague; they did not imagine they ſhould be forced to remove them again ſo ſoon.

Thus concerning the great Plague in *London*.

SECT. VI.

I Proceed now to give a Narration of the judgment of the Fire; in which I ſhall be more brief, it being diſpatcht in fewer days than the Plague was in months.

It was the 2. of *September* 1666. that the anger of the Lord was kindled againſt *London*, and the Fire began: It began in a *Bakers-houſe* in *Pudding-lane* by *Fiſh-ſtreet-hill:* and now the Lord is making *London like a fiery Oven in the time of his anger*, Pſal. 21. 9. and in his wrath doth devour and ſwallow up our habitations. It was in the depth and dead of the night, when moſt doors and ſences were lockt up in the City, that the Fire doth break forth and appear abroad; and like a mighty Gyant refreſht with Wine, doth awake and arm it ſelf, quickly gathers ſtrength, when it had made havock of ſome houſes; ruſheth down the hill towards the *Bridge*; croſſeth *Thames-ſtreet*, invadeth *Magnus-*

Church at the *Bridge-foot*, and though that Church were ſo great, yet it was not a ſufficient Barracado againſt this Conqueror; but having ſcaled and taken this Fort, it ſhooteth flames with ſo much the greater advantage into all places round about; and a great building of houſes upon the *Bridge* is quickly thrown to the ground: Then the Conqueror, being ſtayed in his courſe at the *Bridge*, marched back towards the City again; and runs along with great noiſe and violence through *Thames-ſtreet* Weſtward, where having ſuch combuſtible matter in its teeth, and ſuch a fierce Winde upon its back, it prevails with little reſiſtance, unto the aſtoniſhment of the beholders.

My buſineſs is not to ſpeak of the hand of man, which was made uſe of in the beginning and carrying on of this Fire. The beginning of the Fire at ſuch a time, when there had been ſo much hot weather, which had dried the houſes, and made them the more fit for fuel; the beginning of it in ſuch a place, where there were ſo many Timber-houſes, and the ſhops filled with ſo much combuſtible matter; and the beginning of it juſt when the Winde did blow ſo fiercely upon that corner towards the reſt of the City, which then was like Tinder to the Sparks; this doth ſmell of a Popiſh deſign, hatcht in the ſame place where the Gunpowder-plot was contriv'd, onely that this was more ſucceſsful. The world ſufficiently knows how correſpondent this is to Popiſh principles and practiſes; thoſe, who could intentionally blow up King and Parliament by Gunpowder, might (without any ſcruple of their kinds of conſcience) actually burn an heretical City (as they count it) into aſhes: for beſides the Diſpenſations they can have from his Holineſs, or rather his Wickedneſs the Pope, for the moſt horrid crimes of Murder, Inceſt, and the like; It is not unlikely

likely but they count ſuch an action as this meritorious (in their kind of merit) which, in the iſſue, they will finde to merit the flames of eternal fire, inſtead of a Crown of Glory, which I wonder that in their way they can have the leaſt hopes of. I believe that the people will now take more heed of them and their ways; and inſtead of promoting their cauſe, I hope that a contrary effect is produced; and that the before Indifferency of a generation more newly ſprung up, who did not know them, is now turned into loathing and deteſtation of ſuch a religion, as can allow of ſuch practiſes. My work is not to declare what hath been proved againſt the Papiſts before the Honorable Committee of Parliament appointed to enquire into their inſolencies; and the proof which have been given in concerning the fire, and who have been acceſſory thereunto.

No, I would rather endeavour to turn peoples eyes from men to God; for whoever were the inſtruments, God was the Author of this evil, which hath come upon us; there being no evil in the City (that is, evil of puniſhment) which the Lord, as a righteous, and the ſupream Judge, doth not inflict. And ſurely more of the extraordinary hand of God, than of any men, did appear in the burning of the City of *London*. God could have prevented men, by diſcovering their plots (as he did that of the Gun-powder-treaſon) before they had taken effect. God could have directed and given a bleſſing unto means for the quenching of it when it was firſt kindled. God, who hath the winds in his Fiſt, could have gathered in the wind, and laid it aſleep, or ſo turned it the other way, that it ſhould have been a defence to the City: or God who hath the Clouds at his command, and the Bottles of Heaven in his hand, could have gathered his thick Clouds together, and ſqueez'd them; open'd his Bottles, and poured down Rain in abundance upon the City, ſo

that if the winde had blown as it did, it ſhould have blown water upon the fire, which would quickly have put it out. But the heavens at that time were Braſe, no ſhowring Clouds to be ſeen: the Fire begins, is quickly taken notice of, though in the midſt of the night; *Fire, Fire, Fire* doth reſound the ſtreets; many Citizens ſtart out of their ſleep; look out of their windows; ſome dreſs themſelves, and run to the place. The Lord Mayor of the City comes with his Officers; a confuſion there is: councel is taken away: and *London*, ſo famous for wiſdom and dexterity, can now finde neither brains nor hands to prevent its ruin. The hand of God was in it: The Decree was come forth: *London* muſt now fall: and who could prevent it? No wonder, when ſo many Pillars are removed, if the Building tumbles; the prayers, tears, and faith which ſometimes *London* hath had, might have quenched the violence of the fire; might have opened Heaven for rain, and driven back the winde: but now the fire gets Maſtery, and burns dreadfully; and God with his great Bellows blows upon it, which makes it ſpread quickly, and go on with ſuch force and rage, over-turning all ſo furiouſly, that the whole City is brought into jeopardy of deſolation. That night moſt of the *Londoners* had taken their laſt ſleep in their houſes; they little thought it would be ſo when they went into their beds; they did not in the leſt ſuſpect, when the doors of their ears were unlockt, and the caſements of their eyes were opened in the morning, to hear of ſuch an enemies invading the City, and that they ſhould ſee him, with ſuch fury, enter the doors of their houſes, break into every room, and look out of their caſements with ſuch a threatning countenance. As it is ſaid, *Lam.* 4. 12. *The inhabitants would not have believed that the adverſary ſhould have entered the gates*

gates of Jerusalem : so the Inhabitants of the City would not have believed that the Fire should have entered and prevailed to burn *London* to the ground.

That which made the ruin the more dismal, was, that it was begun on the *Lords-day* morning: never was there the like Sabbath in *London*; some Churches were in flames that day; and God seems to come down, and to preach himself in them, as he did in Mount *Sinai*, when the Mount burned with Fire; such warm preaching those Churches never had; such Lightning dreadful Sermons never were before delivered in *London*. In other Churches Ministers were preaching their Farewel-Sermons, and people were hearing with quaking and astonishment: Instead of a holy *Rest* which Christians have taken on this day; there is a tumultuous hurrying about the streets towards the place that burned, and more tumultuous hurrying upon the spirits of those that sat still, and had only notice of the ear, of the quick and strange spreading of the Fire.

Now the Train-bands are up in Arms watching at every quarter for Outlandish-men, because of the general fears, and jealousies, and rumours that Fire-balls were thrown into houses by several of them, to help on and provoke the too furious flames. Now Goods are hastily removed from the lower parts of the City; and the body of the people begin to retire, and draw upwards, as the people did from the Tabernacles of *Corah*, *Dathan* and *Abiram*, when the earth did cleave asunder and swallow them up, *Num.*16.27,31,32. or rather as *Lot* drew out from his house in *Sodom* before it was consumed by fire from Heaven, *Gen.* 19. Yet some hopes were retained on the Lords-day that the Fire would be extinguished, especially by them who

lived in the remote parts; they could ſcarcely imagine that the fire a mile off ſhould be able to reach their houſes.

But the evening draws on, and now the fire is more viſible and dreadful: inſtead of the *Black* curtains of the night, which uſed to be ſpread over the City, now the curtains are *Yellow*; the ſmoke that aroſe from the burning parts, ſeemed like ſo much flame in the night, which being blown upon the other parts by the winde, the whole City at ſome diſtance ſeemed to be on fire. Now hopes begin to ſink, and a general conſternation ſeizeth upon the ſpirits of people; little ſleep is taken in *London* this night; the amazement which the eye and ear doth effect upon the ſpirit, do either dry up, or drive away the vapour which uſed to binde up the ſenſes: Some are at work to quench the fire with water; others endeavour to ſtop its courſe, by pulling down of houſes; but all to no purpoſe: if it be a little allayed, or beaten down, or put to a ſtand in ſome places, it is but a very little while; it quickly recruits, and recovers its force; it leaps and mounts, and makes the more furious onſet, drives back its oppoſers, ſnatcheth their weapons out of their hands, ſeizeth upon the Water-houſes and Engines, burns them, ſpoils them, and makes them unfit for ſervice. Some are upon their knees in the night, pouring out tears before the Lord, interceding for poor *London*, in the day of its calamity; but alas, I fear there are too few weeping *Jeremiah*'s at the throne of grace: too few *Moſes*'s to ſtand in the gap, too few *Jacob*'s to wreſtle with the Lord, and hang about his arm. *Londons* ſins were too great, and Gods anger againſt the City was too hot, ſo eaſily and preſently to be quenched and allayed; and if by the interceſſion of ſome, a mitigation be obtained, ſo that the Lord doth

not

not ſtir up all his wrath, utterly to deſtroy the place, as he did *Sodom* and *Gomorrah*; yet none can prevail to call back that wrath, and reverſe that decree which is gone forth againſt the City: The time of *Londons* fall is come; the Fire hath received its commiſſion from God to burn down the City, and therefore all attempts to hinder it are in vain.

On the Lords day night the fire had run as far as *Garlick-hithe* in *Thames-ſtreet*, and had crept up into *Cannon-ſtreet*, and levell'd it with the ground; and ſtill is making forward by the water-ſide, and upward to the brow of the hill, on which the City was built.

On *Munday Grace-church-ſtreet* is all in flames, with *Lumbard-ſtreet* on the left hand, and part of *Fen-church ſtreet* on the right, the fire working (though not ſo faſt) againſt the winde, that way: before it were pleaſant and ſtately houſes, behinde it ruinous and deſolate heaps. The burning then was in faſhion of a *Bow*, a dreadful Bow it was, ſuch as mine eyes never before had ſeen; a Bow which had Gods *Arrow* in it with a flaming point; It was a ſhining Bow; not like that in the cloud, which brings water with it, and withall ſignified Gods Covenant not to deſtroy the world any more with water: but it was a Bow which had fire in it, which ſignified Gods anger, and his intention to deſtroy *London* with fire.

Now the Flames break in upon *Cornhill*, that large and ſpacious ſtreet, and quickly croſs the way by the train of Wood that lay in the ſtreets untaken away, which had been pull'd down from houſes to prevent its ſpreading: and ſo they lick the whole ſtreet as they go: they mount up to the top of the higheſt houſes; they deſcend down to the bottom of the loweſt vaults and cellars; and march along on both ſides of the way, with ſuch a roaring noiſe, as never was heard

in

in the City of *London*; no ſtately building ſo great, as to reſiſt their fury: the Royal Exchange it ſelf, the glory of the Merchants, is now invaded with much violence; and when once the fire was entred, how quickly did it run round the Galleries, filling them with flames; then came down ſtairs, compaſſeth the walks, giving forth flaming volleys, and filleth the court with ſheets of fire; by and by down fall all the *Kings* upon their faces, and the greateſt part of the ſtone-building after them, (the Founders ſtatue only remaining) with ſuch a noiſe, as was dreadful and aſtoniſhing.

Then, then the City did ſhake indeed; and the inhabitants did tremble, and flew away in great amazement from their houſes, leſt the flames ſhould devour them; *Rattle, rattle, rattle,* was the noiſe which the fire ſtruck upon the ear round about, as if there had been a thouſand Iron Chariots beating upon the ſtones: and if you opened your eye to the opening of the ſtreets, where the fire was come, you might ſee in ſome places whole ſtreets at once in flames, that iſſued forth, as if they had been ſo many great Forges from the oppoſite windows, which folding together, were united into one great flame throughout the whole ſtreet; and then you might ſee the Houſes *tumble, tumble, tumble,* from one end of the ſtreet to the other with a great craſh, leaving the foundations open to the view of the heavens.

Now fearfulneſs and terrour doth ſurprize the Citizens of *London*; confuſion and aſtoniſhment doth fall upon them at this unheard of, unthought of Judgment. It would have grieved the heart of an unconcern'd perſon, to ſee the ruſull looks, the pale cheeks, the tears trickling down from the eyes, (where the greatneſs of ſorrow and amazement could give leave

for

for ſuch a vent) the ſmiting of the breſt, the wringing of the hands; to hear the ſighs and groans, the doleful and weeping ſpeeches of the diſtreſſed Citizens, when they were bringing forth their wives (ſome from their child bed) and their little ones (ſome from their ſick bed) out of their houſes, and ſending them into the Countreys, or ſome where into the Fields with their goods. Now the hopes of *London* are gone, their heart is ſunk; now there is a general remove in the City, and that in a greater hurry than before the Plague; their goods being in greater danger by the Fire, than their perſons were by the ſickneſs. Scarcely are ſome returned, but they muſt remove again, and not as before, now without any more hopes of ever returning, and living in thoſe houſes any more.

Now Carts, and Drays, and Coaches, and Horſes, as many as could have entrance into the City were loaden, and any mony is given for help 5 *l.* 10 *l.* 20 *l.* 30 *l.* for a Cart, to bear forth into the Fields ſome choice things, which were ready to be conſumed; and ſome of the Countreys had the conſcience to accept of the higheſt price, which the Citizens did then offer in their extremity; I am miſtaken if ſuch money do not burn worſe, than the Fire out of which it was *rak'd*. Now Casks of Wine and Oyl, and other commodities are tumbled long, and the owners ſhove as much of their goods as they can towards the Gate: every one now becomes a Porter to himſelf, and ſcarcely a back either of Man or Woman that hath ſtrength, but had a burden on it in the ſtreets: It was very ſad to ſee ſuch throngs of poor Citizens coming in, and going forth from the unburnt parts, heavy loaden with ſome pieces of their goods, but more heavy loaden with weighty grief and ſorrow of heart, ſo that it is wonderful they did not quite ſink under theſe burdens.

Man-

Munday night was a dreadful night, when the wings of the night had ſhaddowed the light of the heavenly bodies, there was no darkneſs of night in *London*, for the Fire ſhines now round about with a fearful *Blaze*, which yielded ſuch light in the ſtreets, as it had been the Sun at noon-day. Now the Fire having wrought backward ſtrangely againſt the Winde to *Billings-gate*, &c. along *Thames-ſtreet* Eaſtward, runs up the hill to *Tower-ſtreet*, and having marched on from *Grace-church-ſtreet*, maketh further progreſs in *Fen-church-ſtreet*, and having ſpread its wing beyond *Queen-hithe* in *Thames-ſtreet* Weſtward, mounts up from the Water-ſide through *Dowgate*, and *old Fiſh-ſtreet* into *Watling-ſtreet*: but the great fury of the Fire was in the broader ſtreets; in the midſt of the night it was come down *Cornhill*, and laid it in the duſt, and runs along by the *Stocks*, and there meets with another Fire, which came down *Thred-needle-ſtreet*; a little further with another, which came up from *Wall-brook*; a little further with another, which comes up from *Bucklers-bury*, and all theſe four joyning together, break into one great flame at the corner of *Cheap-ſide* with ſuch a dazling light, and burning heat, and roaring noiſe by the fall of ſo many houſes together, that was very amazing; and though it were ſomething ſtopt in its ſwift courſe at *Mercers* Chappel, yet with great force in a while, it conquers the place, and burns through it, and then with great rage proceedeth forward in *Cheapſide*.

On *Tueſday* was the fire burning up the very bowels of *London*; *Cheapſide* is all in a light fire in a few hours time, many fires meeting there, as in the center; from *Soper-lane*, *Bow-lane*, *Bread-ſtreet*, *Friday-ſtreet*, and *Old-change*, the fire comes up almoſt together, and breaks furiouſly into *Broad-ſtreet*, and moſt of that ſide of the way

way was together in flames, a *dreadful ſpectacle!* and then partly by the fire which came down by *Mercers Chappel*, partly by the fall of the houſes croſs the way, the other ſide is quickly kindled, and doth not ſtand long after it. Now the fire gets into *Black-fryers*, and ſo continues its courſe by the water, and makes up towards *Paul's Church*, on that ſide, and *Cheap-ſide* Fire beſets the great building on this ſide, and the Church though all of ſtone outward, though naked of houſes about it, and though ſo high above all buildings in the City, yet within a while, do thy yield to the violent aſſaults of the conquering flames, and ſtrangely takes fire at the top; now the lead melts and runs down, as if it had been ſnow before the Sun; and the great beams and maſſy ſtones, with a great noiſe fall on the Pavement, & break through into *Faith-Church* underneath; now great flakes of ſtone ſcale, and peel off ſtrangely from the ſide of the walls; the Conqueror having got this high Fort, darts its flames round about, now *Pater-noſter-row*, *Newgate-market*, the *old Baily*, and *Ludgate-hill* have ſubmitted themſelves to the devouring fire, which with wonderful ſpeed ruſheth down the Hill into *Fleet-ſtreet*. Now *Cheap-ſide* fire marched along *Iron-monger-lane*, *old Jury*, *Lawrence-lane*, *Milk-ſtreet*, *Wood-ſtreet*, *Gutter-lane*, *Foſter-lane*: Now it runs along *Lothbury*, *Cat-eaten-ſtreet*, &c. From *Newgate-market*, it aſſaults *Chriſt Church*, & conquers that great building, and burns through *Martin's-lane* towards *Alderſgate*, and all about ſo furiouſly, as if it would not leave a Houſe ſtanding upon the ground.

Now horrible flakes of fire mount up the sky, and the yellow ſmoke of *London* aſcendeth up towards Heaven, like the ſmoak of a great *Furnace*; a ſmoak ſo great, as darkned the Sun at noon-day, (if at any time the Sun peeped forth, it looked red

like

like blood) the Cloud of ſmoak was ſo great, that travellers did ride at noon day ſome miles together in the ſhaddow thereof, though there were no other cloud beſide to be ſeen in the sky.

And if *Munday* night was dreadful, *Tueſday* night was more dreadful, when far the greateſt part of the City was conſumed: many thouſands who on *Saturday* had Houſes convenient in the City, both for themſelves, and to entertain others, now have not where to lay their head; and the fields are the only receptacle, which they can finde for themſelves and their goods; moſt of the late Inhabitants of *London* lie all night in the open Air, with no other canopy over them, but that of the Heavens: The fire is ſtill making towards them, and threatneth the Suburbs; it was amazing to ſee, how it had ſpread it ſelf ſeveral miles in compaſs; and amongſt other things that night, the ſight of *Guild-hall* was a fearful ſpectacle, which ſtood the whole body of it together in view, for ſeveral hours together, after the fire had taken it, without flames, (I ſuppoſe becauſe the timber was ſuch ſolid Oak) in a bright ſhining coal as if it had been a Pallace of gold, or a great building of burniſhed Braſ.

On *Wedneſday* morning, when people expected that the Suburbs would be burnt, as well as the City, and with ſpeed, were preparing their flight, as well as they could with their luggage into the Countreys, and neighbouring Villages. Then the Lord hath pitty on poor *London*; his bowels begin to relent; his heart is turned within him, and he *ſtayes his rough wind in the day of the Eaſt wind*; his fury begins to be allayed; he hath a *remnant of people in London*, and there ſhall a *remnant of houſes* eſcape; the winde now is hulht; the Commiſſion of the fire is withdrawing, and it burns ſo gently,

gently, even where it meets with no oppoſition, that it was not had to be quenched, in many places, with a few hands: now the Citizens begin to gather a little heart, and encouragement in their endeavours to quench the fire. A check it had at *Leaden-hall* by that great building; a ſtop it had in *Biſhopſgate-ſtreet*, *Fenchurch-ſtreet*, *Lime-ſtreet*, *Mark-lane*, and towards the *Tower*; one means, under God, was the blowing up of houſes with Gunpowder. Now it is is ſtayed in *Lothbury*, *Broad-ſtreet*, *Coleman-ſtreet*; towards the gates it burnt, but not with any great violence; at the *Temple* alſo it is ſtayed, and in *Holbourn*, where it had got no great footing; and when once the fire was got under, it was kept under, and on *Thurſday* the flames were extinguiſhed.

But on *Wedneſday-night*, when the people late of *London*, now of the fields, hoped to get a little reſt on the ground, where they had ſpread their beds, a more dreadful fear falls upon them than they had before, through a rumor that the *French* were coming armed againſt them to cut their throats, and ſpoil them of what they had ſaved out of the fire; they were now naked, and weak, and in ill condition to defend themſelves, and the hearts, eſpecially of the females, do quake, and tremble, and are ready to die within them; yet many Citizens having loſt their houſes, and almoſt all that they had, are fired with rage and fury: and they begin to ſtir up themſelves like Lions, or like Bears bereaved of their whelps, and now *Arm*, *Arm*, *Arm*, doth reſound the Fields and Suburbs with a dreadful voice. We may gueſs at the diſtreſs and perplexity of the people this night, which was ſomething alleviated when the falſeneſs of the alarm was perceived.

Thus fell great London, that ancient City! that populous

pulous City! *London*, which was the Queen City of the Land, and as famous as moſt Cities in the world; none ſo famous for the Goſpel and zealous profeſſion of the reformed Religion. And yet how is *London* departed like ſmoak, and her glory laid in the duſt? how is her deſtruction come, which no man thought of, and her deſolation in a moment? how doth the Nations about gaze and wonder? how doth the whole Land tremble at the noiſe of her fall? how do her Citizens droop and hang down their heads? her Women and Virgins weep, and ſit in the duſt? Oh, the paleneſs that now ſits upon the cheeks! the aſtoniſhment and confuſion that covers the face, the diſmal apprehenſions that ariſe in the minds of moſt, concerning the dreadful conſequences which are likely to be of this fall of *London?* How is the pride of *London* ſtained, and beauty ſpoiled! her arm broken, and ſtrength departed? her riches almoſt gone, and treaſures ſo much conſumed? The head now is ſick? and the whole body faint; the heart is wounded, and every other part is ſenſible of its ſtroke; never was *England* in greater danger of being made a prey to a forraign power, than ſince the firing and fall of this City, which had the ſtrength and treaſure of the Nation in it. How is *London* ceaſed, that rich City! that joyous City! one corner indeed is left, but more than as many houſes as were within the walls are turned into aſhes.

The Merchants now have left the *Royal Exchange*; the buyers and ſellers have now forſaken the ſtreets: *Grace-church-ſtreet*, *Cornhill*, *Cheap-ſide*, *Newgate-market*, and the like places, which uſed ſome time to have throngs of traffiquers, now are become empty of inhabitants; and inſtead of the ſtarely houſes which ſtood there laſt Summer, now they lie this Winter in ruinous heaps. The glory of *London* is now fled away like

like a Bird, the Trade of *London* is ſhattered and broken to pieces, her delights alſo are vaniſhed, and pleaſant things laid waſte; now no chaunting to the ſound of the Viol, and dancing of the ſweet Muſick of other Inſtruments; now no drinking Wine in Bowls, and ſtretching upon the beds of luſt; now no exceſs of Wine and banquettings; no feaſts in Halls and curious diſhes; no amorous looks, and wanton dalliances; no ruſtling ſilks, and coſtly dreſſes; theſe things in that place are at an end. But if houſes for ſin alone were ſunk, and fuel for luſt only were conſumed, it would not be ſo much; but the houſes alſo for Gods worſhip, (which formerly were a bulwark againſt the fire, partly through the walls about them, partly through the fervent prayers within them) now are devoured by the flames, and the habitations of many who truly fear God, have not eſcaped; and in the places where God hath been ſerved, and his ſervants have lived; now nettles are growing; owles are ſcreeching; thieves and cut-throats are lurking: A ſad face there is now in the ruinous part of *London*: and terrible hath the voice of the Lord been, which hath been crying, yea roaring in the City by theſe dreadful judgments of the Plague and Fire, which he hath brought upon us.

Thus you have the Narration of the judgments themſelves.

SECT. VII.

2. *Concerning the Cauſe of theſe Judgments; why hath the Lord ſpoken by ſuch terrible things, in the City of London?*

IN giving an account hereof, I ſhall make uſe of the ſecond Doctrine obſerved from the words:

That when God ſpeaks moſt terribly, he doth anſwer moſt righteouſly.

They are Gods judgments, and therefore they muſt needs be righteous judgments; Can there be unrighteouſneſs in God? No, in no wiſe: for how then could he be God? How then *could he judge the world? Let God be true, and every man a lyar*, Rom. 3. 5, 6. Let God be righteous, and all the world unrighteous: for light may more eaſily depart from the Sun, and heat be ſeparated from the fire; and the whole creation may more eaſily drop into nothing, than God ceaſe to be juſt and righteous, in the ſevereſt judgments which he doth inflict upon the children of men.

If any profane mockers do reply againſt God, and reflect upon his righteouſneſs and goodneſs towards his own people, becauſe theſe judgments have fallen ſo ſore upon *London*, the Glory of the Land, yea of the World, for the number of godly perſons (as in ſcoff they call them) which dwell in it; if God were ſo righteous and favourable to the godly, would he bend his bow, and ſhoot ſo many arrows amongſt them as he did in the viſitation by the Plague, whilſt he ſuffered ſo many notoriouſly wicked perſons to eſcape? would he ſend fire to conſume ſo many habitations of the godly, whilſt the houſes of the moſt vicious and vile were preſerved? I ſhall labour to ſtop the mouths of ſuch, who are ready to open them againſt the King of Heaven, by propoſing to conſideration theſe following particulars.

1. *That Gods way is ſometimes in the Sea, and his paths in the great waters; and his foot-ſteps are not known.* Pſal. 77. 19. *That his judgments are unſearchable, and his ways paſt finding out.* Rom. 11. 33. And that even then *he is righteous in all his ways, and holy in all his works*, Pſal. 145. 17. And *when clouds and darkneſs are round about*

about him, righteouſneſs and judgment are the habitation of his Throne. Pſal. 97. 2. And when *his judgments are a great deep, his righteouſneſs is like the great Mountains.* Pſal. 36. 6. We do not underſtand all the myſteries of Nature, neither are we acquainted with all the myſteries of State; and if there be ſome myſteries in Gods way of governing the World, and diſtributing temporal mercies and judgments, which we do not apprehend in every thing the meaning of, and cannot ſo fully trace Gods righteouſneſs and goodneſs therein, let us ſay it is becauſe our eyes are ſhut, and that we are covered with darkneſs: Therefore let us ſhut our mouths too, and ſeal up our lips with ſilence, not daring in the leaſt to utter any thing which derogate from theſe attributes in God, which are as inviolable and unchangeable as his very Being. This might be ſaid if the reaſon were were more abſtruſe than it is.

2. But ſecondly, the reaſon of Gods judgments and righteouſneſs therein, with the ſalve of his goodneſs towards his own people, may be apprehended, we if conſider.

1. That theſe Judgments of Plague and Fire are both of them *National* judgments.

1. The judgment of the Plague was National; in as much as *London* was the chief City, in as much as the Kings Court was here, and moſt Countries had relations here; and all Countries had concernments here: moreover the Plague was not only in *London* and *Weſtminſter*, and places near adjacent, but it was diſperſed into the Countries at a farther diſtance, as *Cambridge*, *Norwich*, *Colcheſter*, and other Towns, where it raged either the ſame or the next year, as much proportionably as it did in *London*:

2. The Judgment of the fire which burned down only the City, and left *Weſtminſter* and the Suburbs

ſtanding, and did not reach into the Countreys, yet was a National judgment, becauſe *London* was the *Metropolis* of the Land, becauſe the Beauty, Riches, Strength, and Glory of the whole Kingdom lay in *London:* and it was not the inhabitants of the City who alone did ſuffer by this Fire, but the whole Land more or leſs, do, and will feel the ſmart hereof.

2. Theſe Judgments then being National: it is not unreaſonable to ſay, that National ſins have been the cauſe of them: and if ſo, we may readily finde a reaſon of Gods righteouſneſs in theſe proceedings; when the ſins of the Land are ſo obvious and ſo hainous. He is a great ſtranger in *England*, that doth not know how wickedneſs hath abounded in theſe latter years; his eyes muſt be faſt ſhut, who doth not ſee what a deluge of profaneneſs and impiety hath broken in like a mighty torrent, and overflowed the Land; that hath not taken notice of thoſe bare-fac'd villanies which have been committed amongſt us, which is a great queſtion whether any ages before us could parallel; we read in Scripture of *Sodom* and *Gomorrah*, and the wickedneſs ſometime of *Jeruſalem*; Profane Hiſtories and Travellers make mention of *Rome*, *Venice*, *Naples*, *Paris*, and other places very wicked, but who can equal *England*, which calls it ſelf Chriſtian and Proteſtant, for ſuch deſperate and audacious affronts and indignities which have been offered to the Higheſt Majeſty, by the Gallants (as they are called) of our times: How was Hell as it were broke looſe, and how were men worſe than thoſe which in our Saviours time were poſſeſt with devils, who cut themſelves with ſtones, and tore their own fleſh; even ſuch who went about like ſo many Hell-hounds and incarnate devils, Curſing and Banning, Swearing and Blaſpheming, invent-

inventing new oaths, and glorifying therein, delighting to tear the name of God, and to ſpit forth their rancour and malice in his very face? and can we then be at a loſs for a reaſon of Gods righteouſneſs in his thus puniſhing *England*, by beginning thus furiouſly with *London*? When there were ſo many Atheiſts about *London*, and in the Land, who denied the very being of God, when ſo many Gentlemen (who lookt upon it as one piece of their breeding, to caſt off all ſentiments of a Deity) did walk our ſtreets, and no arguments would work them to a perſwaſion of the truth of Gods being, ſhall we wonder if the Lord appears in a terrible way, that he might be known by the judgements which he executeth? When ſo many denied the Divine Authority of the Scriptures, the very foundation of our Chriſtian faith, and reckoned themſelves by their principles amongſt Turks, Pagans, and other Infidels, however they called themſelves Chriſtians, and hereby put ſuch an affront upon the Lord Jeſus Chriſt, the only Son of the moſt high God, is it ſtrange that the Lord ſhould ſpeak ſo terribly to ſhew his indignation? when there was ſuch blowing at and endeavours to put out that light, which would ſhew Men the way to Heaven; ſuch hatred and oppoſition againſt the power of godlineſs; when the name of a Saint was matter of deriſion and ſcorn; when there was ſuch wallowing in filthy fornication, and adultery, in ſwiniſh drunkenneſs and intemperance; when ſuch oppreſſion, bribery, ſuch malice, cruelty, ſuch unheard-of wickedneſs, and hideous impiety grown to ſuch a heighth in the Land; may not we reaſonably think that ſuch perſons as were thus guilty, being in the Ship, were a great cauſe of the ſtorm of Gods anger, which hath made ſuch a ſhipwrack.

The Plague indeed when it was come, made little

diſcrimination between the bodies of the righteous, and the bodies of the wicked; no more doth grace; the difference is more inward and deep; it is the ſoul begins to be glorifyed hereby, and hath the ſeed of eternal life put into it, when it doth paſs the new birth; but the body is not changed with the ſoul, the body remains as it was, as frail and weak, and expoſed to diſeaſes and death, as before, and as the body of any wicked perſon; and therefore the infectious diſeaſe of the Plague, coming into a populous City, the bodies of the righteous, amongſt the reſt, receive the contagion, and they fall in the common calamity; there is a difference in the manner of their death, and difference in their place, and ſtate after death, as hath been ſpoken of before, but the kind of death is the ſame.

So the fire doth make no diſcrimination between the Houſes of the godly, and the Houſes of the ungodly, they are all made of the ſame combuſtible matter, and are enkindled, as bodies infected, one by another; indeed the godly have God to be their habitation, and they are Citizens of the new *Jeruſalem*, which is above, a City which hath foundations, whoſe builder and maker is God; an abiding City, which the fire cannot reach, and their perſons are ſecured from the flames of eternal fire in Hell, but they have no promiſe nor ſecurity for the preſervation of their Houſes from fire here in this World. The judgments of the Plague and Fire being ſent, work according to their nature, without diſtinguiſhing the righteous.

But if we further enquire into the reaſon, why the plague was ſent the laſt year, and ſuch a plague as hath been known this forty year, which raged ſo ſorely, when there was no ſuch ſultrineſs of weather (as in other years) to encreaſe it; and why the fire

fire was ſent this year, and ſuch a fire as neither we, nor our fore-fathers ever knew, neither do we read of in any Hiſtory of any ſo great in any place, in time of peace; what ſhall we ſay was the cauſe of theſe extraordinary national judgments, but the extraordinary national ſins. It was an extraordinary hand of God which brought the plague, of which no natural cauſe can be aſſigned, why it ſhould be ſo great that year, more then in former years, but that ſin was grown to greater heighth; and that a fire ſhould prevail, againſt attempts to quench it, to burn down the City, and that judgment juſt following upon the heels of the other; what reaſon can be aſſigned, but that *Englands* ſins, and Gods diſpleaſure hath been extraordinary; God is a God of patience, and it is not a light thing will move him; he is ſlow to anger, it muſt needs be then ſome great provocation which makes him ſo furious; he is highly offended, before he lifts up his hand; and he is exceedingly incens'd, before his anger breaks forth into ſuch a flame; for my part, I verily think, if it had not been for the crying abominations of the times, which are not chiefly to be limited to the City of *London*, and if the means of Gods preſcription, according to the *Rule* of his *Word*, which *England* ſometime could, had by *England* been made uſe of, both Plague and Fire had been prevented.

3. Moreover, it may be ſaid that ſome particular perſons by ſome more peculiar, and notorious ſins in the City may have provoked the Lord to bring puniſhment upon the whole place, if the Land were not ſo generally profane and wicked, the heathen could ſay,

Πολάκι. καὶ ξύμπασα πόλις κακοῦ ἀδρὸς ἐπαυρεῖ.

A whole City may be puniſhed for the wickedneſs

of one Man; yea, we read of *David*, though ſo good a man, yet when he numbred the people (a ſmall ſin in compariſon with the ſins of ſome others in our days) God was provoked to ſend ſuch a dreadful Plague, not on himſelf, but upon his people, that there died 70000 men by it in three days, and *David* ſaid, *I have ſinned and done wickedly, but theſe ſheep, what have they done?* 2 *Sam.*24.10.--18.

4. If it be enquired how Gods mercy to his people doth appear, when theſe judgments have fallen ſo heavy upon many of them?

I Anſwer,

1. Thoſe of his own people, who have fallen by the Plague, are received to greater grace and mercy in Heaven, than here they were capable of, and they are moreover delivered from evil to come, which hath ſince, and may further come upon us.

2. Thoſe whoſe houſes have fallen by the fire, the Lord could, and confident I am, the Lord hath made them greater gainers another way, they have loſt it may be much in temporal things, but they are or may be, if they be not wanting to themſelves, gainers in ſpiritual things, which are of a higher and more excellent nature; I have known and heard of many of Gods people whoſe houſes are burnt, and goods ſpoiled, who have taken the loſs with ſo much chearfulneſs, humility, meekneſs, patience, contentment, and thankfulneſs that any thing was ſaved, if it were only their lives, that it hath been my wonder and joy; to gain ſuch a ſpirit hath more of good, than the loſs of all external enjoyments hath of evil.

3. Further, if theſe judgements have fallen upon Gods people, we muſt know that they have their ſins, which have deſerved them, poſſibly ſome have begun now to comply with the wicked in their wicked ways,

it

it may be they were grown more looſe in their walking, and formal in the ſervice of God, and their hearts more ſet on the World, of which ſins more largely when I come to ſpeak of the ſins of the City; and and ſins of Gods people have more hainous aggravations, than the ſins of the wicked, being committed againſt clearer light, dearer love, ſweeter mercies, ſtronger obligations, and therefore provoke God the more to wrath; therefore he threatneth his own people eſpecially to puniſh them when they tranſgreſs, *Amos* 3. 2. *You only have I known of all the Families of the Earth, and therefore I will puniſh you for your iniquities.*

5. Beſides, they may need of awakening judgements to rouze them, and humble them for ſin, to looſen and wean them from the World; and it is in love and faithfulneſs, that God doth inflict ſuch judgments upon them.

6. Laſtly, we muſt remember, that it is Gods uſual courſe to begin with his own houſe, 1 *Pet.*4.17. *Judgment begins at the Houſe of God.*

5. To conclude, Do any of the ungodly queſtion Gods righteouſneſs, becauſe in theſe common calamities, they have hitherto ſurvived and eſcaped?

1. It is but an ill requital and ill uſe, which they make of Gods patience and goodneſs which he hath exerciſed towards them, that hereby he might lead them unto repentance, *Rom.*2.4,5.

2. Let them ſtay a while, and God will anſwer them himſelf, and give them an experimental conviction of his righteous judgments, 1 *Pet.*4. 17, 18. *If judgment begin at the houſe of God, what ſhall the end be of them that obey not the Goſpel? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appear?* we read *Pſal.*75.8. *Of a Cup of red Wine*

in

in the hand of the Lord, he may give his people to drink the top of it, but the moſt bitter and dreggiſh part, which is at the bottome, the *wicked ſhall wring forth and drink*; if God whip his children with rods, he will ſcourge his enemies with ſcorpions.

I am perſwaded that the notoriouſly ungodly of this generation will not go out of this World, without ſome remarkable temporal judgment; and that the Lord will make them feel ſomething even here, what an evil thing, and a bitter it is ſo audaciouſly to fly in the face of the great God, by their hideous oaths and blaſphemies, by their horrid wickedneſs and abominations, whereby they do as it were challenge God to do his worſt againſt them; and when God doth draw forth his glittering Sword, and make ready his ſharp arrow upon the ſtring; when God doth cloathe himſelf with fury, as with a garment, and his hand doth take hold on vengeance; when their iniquities are grown fully ripe, and the day of their viſitation and recompence is come, how then will theſe ſinners of *England* be afraid, and what amazing terrour will there then ſurprize this vile generation? *Can their hearts endure, or their hands be ſtrong in the day that the Lord ſhall deal with them?* Ezek. 22. 14. Then the Lord will roar from his holy habitation, with ſuch a terrible voice, as ſhall make their ears to tingle, their hearts to quake and tremble; he will roar like a Lyon, and tear them in pieces, when there ſhall be none to deliver. If the ſhaking of his rod hath moved them, and the beginning of his judgments, which he hath executed upon others, hath affrighted them; what will their behaviour be when the ſcourge is laid upon their own backs, and judgment ſhall fall upon their own heads! Surely the judgments intended purpoſely for the moſt ungodly, are not yet come; yet, as they are like to be exceeding great, becauſe more of pure, and

un-

unmixt wrath will accompany them: ſo they are like to be very near; becauſe they are filling up the meaſure of their wickedneſs ſo faſt, and they ſeem to be arrived even to the uttermoſt of ſin; ſurely their judgment doth neither linger, nor ſlumber, but is upon the wing, haſtning towards them; ſurely the arm of the Lord is awakened, & lifted up on high, and though infinite patience doth hold it up a little while, to try whether the judgments already executed upon others before their eyes, will work any good effect upon them, ſo as to awaken them, and ſtop them, and turn them from their evil wayes; yet, if they proceed in their ſinful courſe, his arm I am perſwaded will come down with ſuch force and fury upon them, that their deſtruction ſhall be remarkable to all that are round about them: and I have much of that perſwaſion, that the Lord will as it were hang up many of the villains of our times, who have been guilty of ſuch treachery and rebellion againſt the great King of Heaven, as it were in chains, and make their puniſhment here as notorious as their ſins have been, that the whole World may hear and fear, and take heed of ſuch vile practiſes: I ſuppoſe they may not now expect it, nor fear it, no more than the old World did their drowning, or *Sodom* and *Gomorrah* did their burning, becauſe deceitful ſin hath hardned their hearts; long cuſtome in ſin, with impunity hath ſeared their conſciences, as with a hot Iron: but then they are in the greateſt danger, when they ſleep with the greateſt ſecurity; when Men grow deſperately hardned againſt often, and all reproofs, by word, and rod too, what followes, but *ſudden deſtruction, and that without remedy?* Prov. 29. 1. *and when men cry peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a Woman with child, and they ſhall not eſcape,* 1 *Theſ.* 5. 3. And if ſome of this untoward and wicked generation do drop away without a re-

a remarkable temporal deſtruction; God will make his righteouſneſs evident to them, in the other World, when he claps up their Souls cloſe Priſoners in the loweſt dungeon of Hell, appointing black Devils to be their Jaylors, flames of fire to be their cloathing, hideous terrours and woe to be their food, *Cain*, *Judas*, and other damned tormented ſpirits to be their companions, where they muſt lye bound in chains of darkneſs, till the judgment of the great day; and when the general aſſize is come, and the Angels have blown the laſt Trumpet, and gathered the elect to the right hand of Chriſt, then they will be ſent with the Keys of the bottomleſs Pit, and the Priſon will be opened for a while, and like ſo many Rogues in Chains, they ſhall together with all their fellow ſinners be brought forth, and find out the dirty fleſh and their bodies, which like a naſty ragg they ſhall then put on, and with moſt rufull looks, and unexpreſſible confuſion and terror, they ſhall behold the Lord Jeſus Chriſt, whom in life time they deſpiſed and affronted, come down from Heaven in flaming fire, to take vengeance upon them, who will ſentence them to the flames of eternal fire, and drive them from his Throne and preſence into utter darkneſs, where they muſt take up their lodging for evermore. *Then, then* there will be a clear revelation of the righteous & dreadful judgments of this great God unto the world, and upon this accurſed generation.

But more fully to clear up the reaſon of *London's* judgments, and the righteouſneſs of God herein; God hath indeed ſpoken very terribly, but he hath anſwered us very righteouſly. *London* was not ſo godly, as ſome ſpeak by way of ſcoff: no! If *London* had been more generally godly, and more powerfully godly, theſe judgments might have been eſcaped, and the ruins of the City prevented; No! it was the ungodli-

neſs

neſs of *London*, which brought the Plague and Fire upon *London*. There was a general Plague upon the heart, a more dangerous infection, and deadly Plague of ſin, before there was ſent a Plague upon the body: there was a fire of divers luſts which was enkindled, and did burn in the boſome, ſometimes iſſuing out flames at the door of the mouth, and at the windows of the eyes of the inhabitants, before the fire was kindled in the City, which ſwallowed up ſo many habitations. We have fallen, thouſands of perſons into the grave by the Plague, thouſands of houſes, as a great Monument upon them, by the fire; and whence is it? *we are fallen by our iniquities*. Hoſea 14.1. *the Crown is fallen from our heads*; and what is the reaſon? *becauſe we have ſinned againſt the Lord*. *Lam.* 5.16. God hath ſpoken terribly, but he hath anſwered righteouſly; as he gives great and ſpecial mercies in anſwer unto prayer: ſo he ſendeth great and extraordinary judgments in anſwer unto ſin; there is a voice and loud cry, eſpecially in ſome ſins which *entereth into the ears of the Lord of Sabbath*. 1 *Sam.* 5. 4. When God ſpeaks by terrible things, he makes but a righteous return to this cry.

And though theſe Judgments of Plague and Fire are National judgments, and may be the product of National ſins, and I verily am perſwaded, that God was more highly provoked by ſome that dwelt out of the City, than with thoſe which dwelt in it, I mean the profane and ungodly generation, who chiefly did inhabit more remotely; and that God, being ſo provokt, was the more ready to ſtrike, and let his hand fall ſo heavy upon *London*; yet ſince many of the ungodly crew were got into the City it ſelf, and moſt in the City, that were not of them, and did not dare to commit their impieties, yet made themſelves guilty, by

not

not mourning for them, and labouring in their place what they could after a redreſs; and ſince *London* it ſelf hath been guilty of ſo many crying ſins (as I ſhall endeavour to ſhew.) Gods righteouſneſs in the terrible things of *London* will be evident, eſpecially if we conſider,

1. *That God hath puniſhed* London *no more than their iniquities have deſerved.*

2. *That God hath puniſhed* London *leſs than their iniquities have deſerved.*

1. *God hath puniſhed* London *no more than their iniquities deſerve*; Great ſins deſerve great Plagues; and have not the ſins of *London* been great? Let us make an inquiry after *Londons* ſins.

Here I ſhall offer ſome ſins to conſideration, and let *London* judge whether ſhe be not guilty, and whether the Lord hath not been plaguing her, and burning her, and poſſibly, yea probably will bring utter ruin and deſolation upon her, except ſhe ſee and mourn and turn the ſooner: It is out of dear and tender love to *London* (with whom I could willingly live and die) that I write theſe things to put them in mind of their ſins, that they might take ſome ſpeedy courſe for a redreſs and turning away the fierce anger of the Lord which is kindled againſt them for ſin, leſt he next proceed to bring utter ruin upon them: ſurely they have not more reaſon to think that Gods anger is turned away ſince the Fire, than they had to think it was turned away after the Plague; but rather they may conclude, that though the fire of the City be quenched, yet the fire of Gods anger doth burn ſtill more dreadfully, than the other fire; and that his hand is ſtretched out ſtill to deſtroy. Therefore, O all ye inhabitants about *London*, open your eyes, and ears, and hearts, and ſuffer a word of reproof for your ſins; and deal not with

this

this Catalogue of your ſins; as *Jehojakim* did with *Jeremiah's* roll, who burnt it in the fire, not being able to bear his words; but do with it as *John* did with his little book, eat it and digeſt it, though it be bitter in the mouth, as well as in the belly; it is bitter Phyſick, but neceſſary for the preſervation of a ſick languiſhing City, which is even ready to give up the Ghoſt.

And here I ſhall begin with more Goſpel-ſins, which, though natural conſcience is not ſo ready to accuſe of, yet in the account of God are the moſt heinous ſins: And I would have a regard not only to latter, but alſo to former ſins, which, poſſibly, may now be more out of view, and forgotten, and which ſome may be hardned in, becauſe the guilty have not been ſo particularly and ſenſibly puniſhed (though God ſparing of them hath been in order to their repentance) or their puniſhments in ſome kind hath been accounted by them no puniſhments, or their puniſhments have been miſtaken, and their hearts have ſwelled againſt inſtruments made uſe of by God therein, inſtead of accepting of the puniſhment of their iniquity, and humbling themſelves deeply before the Lord. I ſay, I would call to remembrance former ſins, as well as latter, which are more viſible now and apparent: for as God, being ſo ſlow to anger, hath not been quickly moved to ſuch indignation; but, as we have reaſon to think, that his wrath hath been a long time boiling in his breaſt, before it was raiſed to this heighth as to boil over, and pour down Plague and Fire upon the City of *London*: ſo we may reaſonably infer, that ſins committed by *London* long agoe, were the fuel put under, that cauſed this boiling of his anger, which, becauſe other judgments have not wrought the kindly effect of repentance, the Lord hath been provoked to expreſs this way, which hath been more feeling and dreadful.

More-

Moreover, when I reckon up *London*'s ſins, I would not reflect alone upon any one party, in as much as all parties have ſinned, and I believe the Lord hath been offended with all, as in his judgments he hath made no difference, that all might be awakened to ſee their faults with ſorrow and ſhame. And if it were fit, I would begin here with my ſelf, being perſwaded that my ſins, more than thouſands of others, have helpt to fill up the Viol of Gods anger; but as I go along, I ſhall endeavour by the grace of God to apply to my ſelf the ſins which conſcience will accuſe of, that I may bewail and amend: and I would beſeech every one of you, that caſt your eyes upon theſe lines, to do the like, and to compare them with thoſe lines, which are written in the Book of your conſciences, and where you finde a tranſcript, read and read again, conſider and lay to heart, get to your knees, confeſs and labour to drop, at leaſt ſome tears into the Bottle, which if this little Book might help gather from your eyes, and you could be perſwaded to pour forth ſuch waters before the Lord, they might help to quench the violence of the Fire of Gods anger, which we have reaſon to fear is ſtill burning againſt us.

SECT. VIII.

A Catalogue of London's *ſins, which have provoked the Lord to ſpeak with ſo terrible a voice in the City.*

1. *The firſt ſin of* London *is ſlighting of the Goſpel.* The Goſpel in *England* hath above this hundred year ſhined forth out of the clouds of Popery and Antichriſtianiſm, which before did over-ſpread the Land; and in no place of *England* hath the Goſpel been preached with greater power and purity than in *London*;

London; and what entertainment hath it found? hath it been valued according to its worth and excellency? hath it been received as if it had come down from the God of Heaven, expreſſing his love and good-will towards the children of Men, as if it had brought ſuch good news and tidings, as ſalvation by Jeſus Chriſt?

Read the Elogium which the Apoſtle *Peter* gives of the ſalvation made known by the Goſpel, 1 *Peter* 1. 10, 11, 12. *Of which ſalvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you: ſearching what, or what manner of time the ſpirit of Chriſt which was in them, did ſignify when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow: unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things, which are now reported unto you, by them that have preached the Goſpel unto you, with the holy Ghoſt ſent down from Heaven, which things the Angels deſire to look into.* The Prophets of old did enquire and ſearch, but did not ſo clearly underſtand the Goſpel, as now it is revealed, our Saviour tells his Diſciples, *Luke* 10. 24. That *many Prophets and Kings had deſired to ſee the thing which they ſaw and had not ſeen them, and to hear the things, which they did hear, and had not heard them*; for indeed *this myſtery was hid from ages and generations which God then made manifeſt unto the Saints*, *Col.* 1. 26. And the Apoſtle *Paul* tells us, that though the miniſtration of the Law were glorious, in ſo much that it made the face of *Moſes* to ſhine, unto whom the Law was revealed upon the Mount, yet that it had no glory, in compariſon with the miniſtration of the Goſpel, whoſe glory did ſo far excel, 2 *Cor.* 3. 7, 10. the myſteries of Gods wiſdom & love revealed in the Goſpel, being ſo glorious, ſurely are worthy of acceptation & eſteem,

eſpecially when the Angels who are not ſo much concerned, deſire to look into theſe things, unto whom it is ſaid, *Eph.* 3. 10. *Is made known by the Church the manifold wiſdom of God.* And yet theſe great things, which have been reported bythem, who havepreached the Goſpel, with the Holy Ghoſt ſent down from Heaven, have been undervalued in *London.* The Goſpel hath been ſlighted in *London*, and though ſome have been more notoriouſly guilty, yet who can altogether excuſe themſelves from this ſin? Now that the conviction may be more full, I ſhall charge the ſin more particularly.

1. The *ignorant* perſons in *London* have been guilty of this ſin, the light of the Goſpel hath ſhin'd about them, but they have muffled up themſelves in darkneſs, and ſuffered Sathan to keep them hood-wink'd, leſt the light of the glorious Goſpel ſhould enter, and lead them out of his ſnare; thouſands in the City have been *affectedly* ignorant: though they have had means of knowledge, ſo near, and ſo eaſie to come by, multitudes have periſhed out of *London*, and multitudes ſtill remain in their ignorance. O the neglect that there hath been of learning Catechiſms! and how few have endeavour'd to acquaint themſelves with the Principles of the Chriſtian Religion, that they might have the more full and clear underſtanding of the Goſpel?

2. The *vicious* and *profane* have been guilty of ſlighting the Goſpel, how many ſuch perſons have there crouded, and are ſtill crouding out of *London* into Hell, when the light of the Goſpel ſhined upon them, which would have guided them in the way to Heaven: becauſe this light hath been too troubleſome in its diſcovery, and reproof of their dear and ſweet ſins; they have hated it, and endeavoured to fly as far as they

they could from it, or to ſhut their eyes as hard as they could againſt it.

3. The *civil* perſons alſo have been guilty, there have been many ſober Citizens, and Matrons, civil youths, and virgins, who have been free from the groſs pollutions, which are in the World through luſt, who have been diligent in their calling, juſt in their dealings, courteous, and ſweet natur'd in their demeanour, and yet without the leaſt degree of the power of godlineſs, without which it is impoſſible they ſhould be ſaved, alas! none of theſe have given any warm welcome unto the Goſpel in their hearts, which hath been ſo long preached in the City: the kindneſs of a friend hath been eſteemed by them, but the kindneſs of God hath not been regarded: if a Meſſenger had come and told them how they might ſave their eſtates, when in danger of loſs, or how to ſave their relations when in danger of death; O how welcome would ſuch a meſſenger and tidings have been? but when Miniſters have preached the Goſpel unto them, which tels them how they ſhould ſave their ſouls, in danger of death and hell, ſuch tidings have had no reliſh with them, as if they had no ſouls, or were in no danger: the light hath ſhined before them, but there hath been a cloud in their eye, they could not diſcern it; or they have look'd upon it afar off, they have not drawn neer, & brought it home, & ſet it up in their boſoms, that they might order themſelves, and whole converſations, according to its guidance and direction.

4. The *Hypocrites* have been guilty of this ſin, theſe have drawn nearer to this light, than any of the former; ſo near, that they have ſeem'd to be cloathed with its beames, they have lighted their Lamps hereby, and have ſhined forth in a glorious blaze of an outward profeſſion, yet there hath been even

in theſe an inward ſecret diſreliſh of the Goſpel, eſpecially of ſome things in it; there have been ſome ſecret rooms in their hearts into which they would not ſuffer the light to enter, leſt it ſhould diſcover thoſe beloved *Dalilah's* which there they have nouriſhed and brought up, they have been rotten at the Core, and have had ſome unmortified luſt within, which the World hath not taken notice of; ſo that if the Goſpel hath been received by them, it hath been only in the outward form, not in the inward power; if the light hath been received, it hath been without its heat and life. Hence it hath come to paſs that ſome of theſe Hypocrites, who ſeem'd to be Stars of the firſt magnitude, have proved only Blazing-ſtars and Commets, which in a ſhort time have fallen and ſunk into wilde opinions, or fearful Apoſtacy.

5. The *Erroneus* have been guilty of this ſin; ſome and not a few in *London*, under this glorious Sunſhine of the Goſpel, which hath come from Heaven, have lighted a Candle at the Fire of Hell, and laboured to ſet it up in oppoſition to the true Light of the Goſpel, crying out, New Light, new Light. Sathan himſelf hath appeared in *London* like an Angel of Light, and employed his Emiſſaries and wicked inſtruments (who have ſeemed to be Miniſters of righteouſneſs, but have had a Wolfiſh ravenous heart under the dreſs and cloathing of the ſheep) to vent many damnable and deſtructive opinions in our Church, under pretence of new diſcoveries and revelations of the ſpirit; and though this falſe and Taper-light could never abide the teſt, and put forth any beams of convincing truth, but darkned and diſappeared upon the approach of the Sun, where it ſhined in its power; yet too many whoſe eves were too ſore to look upon the glorious beams of the Sun, & yet withall

with all their hearts too fearful to remain wholly in the dark without any ſhew of light, did withdraw themſelves from the former, and ſought after the later in dark corners, where alone ſuch rotten wood could ſeem to ſhine, and ſuch candles could give forth any light, and chooſing night rather than day, they followed theſe falſe wandering fires, though they were led by them into many a precipice.

It is ſad to remember, and ſeriouſly to conſider what errours and ſtrong deluſions have abounded and prevailed in our Goſpel-dayes. How many falſe teachers have there been among us, which have crept in at unawares? how many Jeſuits and Prieſts ſent from *Rome* and other places, to rend & tear our Proteſtant Church to pieces, that they might make way for the introduction of Popery, at leaſt to caſt a diſgrace upon Proteſtantiſm, and delude many *of us* with the opinions they have broached, and to confirm *their own* in their deluſions; thus many cunning and learned Jeſuits have diſguiſed themſelves in the habit of Taylors, Shoo-makers, and of other mechanical Tradeſman, that they might ſeem to the people to have been taught thoſe things by the Spirit, which have been the product of much ſtudy; thus theſe curſed villains, of old ordained to condemnation, have privily brought in damnable hereſies, ſome calling themſelves Quakers, others Ranters, others Seekers, others Antinomians, others Browniſts, others Anabaptiſts; putting themſelves into any ſhapes, that they might miſ-lead, and the better lye in wait to deceive poor ſouls; ſome denying the Lord that bought them, ſetting up the fancy of a Chriſt within them for their Saviour; others denying the Foundation, undermining the Divine Authority of the Scriptures; others labouring to overthrow the Doctrine of Juſtification,

and ſtriking at moſt fundamental Doctrines in the Chriſtian Faith; and all of them endeavouring to undermine the miniſtry of Chriſts inſtitution, and ſending, calling them Anti-Chriſtian, *Baals* Prieſts, Falſe Prophets, doing what they could to bring them and their miniſtry out of eſteem, that they might the more effectually prevail with the people to receive their falſe doctrines, and arm them hereby againſt an undeceivement; and ſweetning their poiſon with good words and fair ſpeeches, they have deceived the hearts of the ſimple, ſo that many did follow their pernicious wayes, by reaſon of whom the way of truth hath been evil ſpoken of, & what ever good words they had, they were but feigned words, whereby they made merchandize of ſouls, *Whoſe judgment now a long time lingreth not, and whoſe damnation ſlumbreth not.* 2 Pet. 2. 1, 2, 3.

Theſe the Apoſtle calls ſpots and blemiſhes, ſporting themſelves with their own deceivings, Wells without water, Clouds carried about with a Tempeſt, Raging waves of the Sea, foaming out their own ſhame, Wandring ſtars, unto whom is reſerved blackneſs of darkneſs for ever. 2 *Pet.* 2. 13, 17. *Jud.* 13.

And yet many of theſe were hearkned unto, and adhered unto by too many in *London*, rather than the true Goſpel Miniſters, commiſſionated by the Lord Jeſus Chriſt himſelf, and ordained according to the Preſcription of his Word.

Then many Lay-men, ſome gifted, (who would have given a better account of their gifts at the great day had they kept their ſtation) and ſome without gifts, but with a great meaſure of ignorance and confidence, did ſtep up ſometime into Pulpits, often took upon them to preach in private, invading the office, and intruding into the work of Chriſts Embaſſadours, which he hath appointed a peculiar office for, and which he hath ſet

ſet a hedge about more than any other office we read of in Scripture; but they ventured to break over the hedge, I am confident to the affronting and diſpleaſing of the *great King*, whoſe repreſentatives in the world his Embaſſadours are; and not only ſilly women were led captive by the deceivers which crept in when ſo many took liberty to preach, but alſo men who profeſſed themſelves to be wiſe, and to have attained to a degree of light above the vulgar; yet forſaking the Miniſtery and Ordinances of Jeſus Chriſt, appointed to continue unto the end of the world, for the inſtructing, perfecting, and eſtabliſhment of Saints in knowledge and faith, they became fools and *children, toſſed to and fro with every wind of doctrine, by the ſlight of them* which led them aſide. *Eph.* 4. 11, 12, 13, 14.

Now all theſe perſons have been ſlighters of the Goſpel of Jeſus Chriſt, the Ignorant, the Profane, the Hypocrite, and the Erroneous; and if you place them all in one company, how few will there remain in *London*, that have ſincerely and heartily imbraced the truth as it is in Jeſus, and upon whom the Goſpel ha h made a powerful and ſaving impreſſion? And even amongſt thoſe that have been affected and converted by the preaching of the Goſpel, and had it greatly in eſteem at firſt hearing and believing; how was their eſteem of the Goſpel fallen, and their affection cooled? did not Goſpel-ordinances begin to looſe their worth and excellency, and grew tedious and weariſome unto them? O how generally unthankful was *London* for the Goſpel-priviledges and liberties! yea, many began to be very nice and wanton, and the Goſpel was not reliſhed, unleſs it were ſerved up with ſuch neateneſſes and dreſſings, in which ſome Miniſters poſſibly did too much endeavour to pleaſe themſelves and the people, and then the ſauce was

more reliſhed than the food it ſelf; and the appetite of many was ſo ſpoiled, that plain wholſome ſoul-ſaving truths would not down with them. *Londoners* began to be glutted with the Goſpel, and like the *Iſraelites* in the Wilderneſs, their ſouls began to loathe the Mannah which came down from Heaven; a ſtrange curioſity there was in ſpiritual pallates, which in many turned to a loathing of the food, in ſo much that the Goſpel became a burden unto them, and thence it was that many turned away their ears from the truth, and were turned into errours, and they could not endure to hear ſound doctrine, but having itching ears, heaped up unto themſelves teachers according to their luſts. 2 *Tim.*4.3,4.

And thoſe that continued ſtedfaſt in the truth, did not duly prize the Goſpel, none of them according to its dignity and worth. No wonder then if God grows angry at ſuch contempts and affronts as were hereby offered unto him, and eaſeth them ſo much of their burden, and withdraws the food ſo much, which they grew ſo weary of: No wonder that he ſuffers ſo many of their teachers to be thruſt into corners, and ſo much withdraws the beams of that light which was ſo much abuſed, and when they are not ſenſible of his diſpleaſure in this, no wonder if he ſends the Plague and Fire, to awaken them unto a ſenſibility.

When the King ſent forth his ſervants to call the gueſts to the Wedding-feaſt, and they make light of it and excuſe themſelves, and go away, one to his Farm, another to his Merchandize, and the remnant took his ſervants and entreated them ſpightfully and ſlew them: The King was worth, and ſent forth his Armies to deſtroy thoſe murderers, & burn their City. *Mat.*22. from *v.*1. to *v.*8. God hath ſent forth his ſervants to call Londoners to this *Feaſt*; how many invitati-

ons

ons have they had to come unto Chriſt, to accept o him, to ſave them, and feed upon him, from whom alone they can get any Spiritual nouriſhment; but how many in *London* have had their excuſes, they have been following their Merchandiſe and other buſineſs, and could not come; and what entertainment his ſervants hath had, the Lord knows: I do not ſay that *London* hath entertained them deſpightfully, and ſlain them; but have not their meſſage been ſlighted by *London?* and it is a wonder then if the King that ſent them be wroth, and ſend a Fire to burn down the City? No greater favour could be ſhewed, no greater priviledge could be enjoyed, than to have the Goſpel powerfully preached, and ordinances purely adminiſtred; but hath it been generally ſo accounted in *London?* hath not Merchandize, and thriving in the world (which yet they have not thrived in) been preferred before this by many thouſands in the City? when God hath been at ſuch an expence to work out a way for mans ſalvation; when he hath diſcovered ſuch wonders of aſtoniſhing Love in ſending his only begotten Son out of Heaven to cloath himſelf in our fleſh, that therein he might purchaſe life and ſalvation for us who were ſunk ſo low from our Primitive ſtate by ſin, and were expoſed to death and wrath, and unavoidable endleſs miſery in Hell; and hath ſent his Embaſſadours of peace to bring unto us the glad tidings hereof, and in his name to make known the thing, the Authour, the tearms, the way; and to intreat us that we would accept of life and reconciliation to God, who without any injury to himſelf could ruin us everlaſtingly, and get himſelf a name thereby; and yet when the Goſpel is preached, that we ſhould undervalue and ſlight both meſſenger and meſſage; ſurely this hath been an affront to the Lord, who hath ſent his Em-

baſſadours

baſſadors on this errand, and doth carry with it ſuch ingratitude as cannot be paralleld.

No doubt but this ſin of ſlighting the Goſpel is a prime ſin, which hath provoked God againſt *London*, to come forth in ſuch fury; and if *London* do not repent the ſooner, and labour to recover its relliſh and eſteem for the Goſpel, and make more evident demonſtrations of it, I fear the Lord will quite remove the Goſpel from them, and then nothing is like to follow but deſolation and wo; God doth not remove his glory at once but by ſteps; firſt the glory of the Lord departs from the Inner-court, to the Threſhold of the houſe, *Ezek.* 10. 3, 4. from the Threſhold of the houſe to the Door of the Eaſt-gate, *v.* 18, 19. then it goes from the midſt of the City, and ſtandeth upon the Mountain, *Chap.* 11. 23. The Goſpel is the glory of *London*, and hath the glory of the Lord made none of theſe removes? is it not come forth of the Inner-court? hath it not left the Threſhold? is not a departing of it quite from the City threatned? will any thing recover it, if we do not recover our appetite, and prize, and cry after it.

If the Goſpel go, God will go, the Goſpel being the ſign and means of his ſpecial preſence, and *wo be unto us when God ſhall depart from us*, *Hoſ.* 9. 12. And if God depart with the Goſpel, farewel peace and proſperity in *England*, nothing I dare be confident but temporal miſery and ruine will be the conſequent; if the Ecclipſe bring ſuch miſery, what will the quite darkning of the Sun do?

---

2. *The ſecond ſin of* London *is Unfruitfulneſs in ſuch a fertile ſoil.* This ſin hath been an attendant upon, and a conſequent of the former.

London

London was not only a *Goſhen*, but an *Eden*; God choſe out *London* to be his Garden; he hath hedged it, planted, watered, prun'd and manur'd it; no place in the world hath had more plenty of the means of grace; God hath given the former and the latter rain, and ſweet dews of Heaven both morning and evening did fall upon this place, in the morning ſeed was ſown, and in the evening the hand was not with-drawn; plentiful and powerful hath preaching been in *London*, in ſeaſon and out of ſeaſon, on the Sabbath day, and on the week day; but hath *London* anſwered all Gods care and coſt? hath not God come for many years together, ſeeking fruit, and found nothing but the leaves of profeſſion? *Luke* 13. hath he not often threatned to cut down the unfruitful Trees, and not ſuffer them to cumber his ground any longer? and when through the interceſſion of the Vine-dreſſer, he hath ſpared them this year and another year, hath not the ſame unfruitfulneſs ſtill remained? what could the Lord have done more to his Vine-yard than he hath done? *Iſa.* 5. 4, 5, 6. wherefore then when he looked for Grapes, brought it forth only leaves, or wilde Grapes?

And is it then to be wondred at, if the Lord pluck down the hedge thereof, that it might be eaten up by the wilde Boar and Beaſt of the field, if he break down the wall thereof, and make it waſte and deſolate? Is it to be wondred at, if he with-hold the Clouds that they rain not on it, and ſuffer briars and thorns to ſpring up in it, where the Plants did grow? The Vine when it is unfruitful, is the moſt unuſeful of all Trees, *Iſa.* 15. it is fit for nothing but the fire, and the Lord hath threatned to gather the unfruitful branches, and to caſt them into the fire and burn them; *John* 15. 6. and the Earth which drinketh in the rain that often falleth

falleth upon it, and inſtead of herbs meet for the uſe of him by whom it is dreſſed, bringeth forth nothing but bryars and thorns, *Heb.* 6. 7. God rejecteth and curſeth, and in the end burneth.

O the unfruitfulneſs of *London* ! O the briars and thorns which have flouriſhed in this ground, whereby the ſeed of the Word hath been choaked ! O the hemlock, the thiſtle, and the wormwood, that have ſprung up in the furrows of the field ! O the tares that have abounded and over-topped the wheat, and how little good Corn hath there been brought forth! O the wilde Olive-trees which have grown up in Gods Garden, and wilde Figges and wilde Grapes, which the Figg-trees and Vines of God have yielded unto him ! O the leanneſs of his ſheep in ſuch fat paſture ! O the barrenneſs ! the barrenneſs ! of *London* under ſuch plentiful ſhowers of the Word ! inſtead of the fruits of righteouſneſs, which are to the praiſe and glory of God, there have been the fruits of unrighteouſneſs and wickedneſs, which are to Gods diſhonor; inſtead of the fruits of the ſpirit, which are love, joy, peace, gentleneſs, meekneſs, temperance, goodneſs, faith ; *Gal.* 5. 19, 24. There have been the works of the fleſh, fornication, uncleanneſs, laſciviouſneſs, hatred, variance, emulations, wraths, ſtrifes, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like; of which the Apoſtle tells us, that they which do ſuch things, ſhall not inherit the Kingdom of God.

And thoſe who have not abounded in the groſſer works of the fleſh, very few of them have been very fruitful in good works. *London* hath had the means of grace, and yet moſt of them without grace, few of them have much grace; *London* hath had powerful Ordinances; but what powerful effect have they produced? what have they to ſhew of all their Prayers, and Sermons,

Sermons, and Sacraments? have they attained unto a great measure of mortification? is grace grown up to a great heigth? what evidences, what experiences have the best got, which they might have got, had they been more diligent?

Give me leave a little more particularly to instance the unfruitfulness of *London* in regard of repentance, faith, love, and new obedience, the fruit which God so much looketh for, and so much delighteth in.

1. Where have been the fruits of *Repentance* in *London*? Calls there have been to repentance frequent, fervent reason for repentance, sins numerous, hainous: need of repentance that judgements temporal, eternal, might be diverted, that pardon, happiness might be obtained: and yet, O the impenitency and hard-heartedness of *London*! few bleeding hearts under the sharp sword of the Word; little tenderness under the most melting discourses; few converts and penitent persons did the most powerful preaching (especially before the Gospels eclipse) bring forth in *London*: converting work was at a great stand, though there were so many unconverted persons in the City: and by the impenitency and hardness of heart in *London*, Gods treasures of wrath have been filled up, which in some measure he hath opened in these late judgments, that he hath inflicted, and yet the great day of his wrath is still to come, *Rom.* 2. 4, 5.

2. Where have been the fruits of *Faith* in *London*? how hath unbelief abounded, the great Gospel sin, more dangerous than any other, and more hainous in *London* than in any other place? O the thick vail of unbelief which hath hid Gospel-mysteries, and things afar off from the eyes of this people! O the evil heart of unbelief which hath shut the door against the

Lord

Lord Jeſus Chriſt, who hath knocked ſo long for entertainment! O the ſottiſhneſs of *London*, to believe no more, when truths have been made ſo plain and clear; when promiſes have been made known ſo great and ſure; when Chriſt hath been preached and tendered; when Heaven hath been reveal'd and proffered; and when all have ſuch need, for the moſt to ſhut the eye, and ear, and heart, and through unbelief to refuſe! to give God the lye, and turn upon him the back; to give Chriſt a wound, and tread his blood under-foot; to give the ſpirit a repulſe, and ſend him away griev'd from the heart, as men do by their unbelief; this ſin doth provoke the Lord to great diſpleaſure.

3. Where have been the fruits of *love* in *London*? O the want of love to God, and one to another! the grace of love is neceſſary and ſweet, and hath been much preſſed, but little exerciſed in *London*; there hath been much love of the World, but little love of the Father; hatred of the brethren hath abounded, but there was little brotherly love; burning anger there hath been, little burning love; burning luſts, little burning love; inordinate carnal love, little true ſpiritual love; carnal love hath exceeded the bounds, but ſpiritual love hath been in a very low degree: and when love in *London* hath waxed cold, is it a wonder if Gods anger hath waxed ſo hot, and broken forth into ſuch flames, as we have ſeen?

4. Where have been the fruits of *new obedience* in *London*? and expreſſion of love to Jeſus Chriſt by keeping of his commandments, though his commandments are not grievous?

---

3. *A third ſin of* London, *is hypocriſie in the profeſſion of Religion.* This ſin exceedingly prevailed in the late times, when profeſſion of Religion was grown into faſhion;

faſhion: Religion was near in the mouths of moſt, but far from the reins: there was a general face of religion, but it was no more than skin-deep; It was ſeated in the countenance, not rooted in the heart: how many painted ſepulchres had we in *London*, outwardly fair and beautiful, inwardly full of rottenneſs and wickedneſs? how much ſounding braſs had we then in our ſtreets? a great noiſe and ſtir hypocrites did make, but they were hollow at heart; our gold was moſt of it counterfeit; water we had inſtead of wine, and droſs inſtead of ſilver.

O how was religion abuſed! ſome made it a ſtirrop to get up by into the ſeat of honor; others made it a cloak to cover their covetous practiſes; many baſe wicked deſigns were carried on under pretence of religion.

It would ask too much time to ſet forth hypocrites in all their ſhapes, and to paint hypocriſie in all its colours. *London* hath formerly abounded with hypocrites, and more lately it hath not been free. If Hell-fire be the portion eſpecially of hypocrites hereafter, *Mat.* 24.51. No wonder then if God be angry with a place for this ſin here.

---

4. *The fourth ſin of* London, *is Formality and lukewarmneſs in the Worſhip of God.* There was much formality when there was no Form; and I ſuppoſe that Forms have not quickned unto more livelineſs; there was a face of Worſhip indeed in *London*; and was there not only, or little more than a Face in moſt places? God is Holy and Jealous, *a great King, and his Name is dreadful*, Mal. 1. 14. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth*, Joh. 4. 24. But hath his Worſhip been accordingly in *London?* hath there been that ſpiritual Worſhip which

which he requires? Let *London* ſeriouſly reflect upon their carriage towards God in their Devotions; have they had a due awe and dread of the great Name of God upon them, when they have ſeemed tó draw near unto him? have they worſhipped him with reverence and godly fear? outward reverence ſome have uſed, more than he hath required, in bowing at Names and before Places; but have they had inward reverence and fear of God upon their hearts? have they cloathed themſelves with Humility, when they have come into his preſence? hath there been inward fervour and delight accompanying their outward acts of Worſhip?

Alas! how *formal* hath *London* been, eſpecially of late in Gods Worſhip? they have prayed, but what kinde of Prayers have they been? could they deſerve the name of Prayers? were thoſe prayers likely to prevent Judgment, or turn away wrath? ſome Confeſſions of ſin have been made, but ſo general and formal, that they have been very unlikely to work up the heart to ſorrow and repentance: and where ſome have been more particular, hath not much formality cleaved to them? where hath hearty grief for ſin, and ſorrow been to be found? would not a ſmall Viol hold all the tears that have dropt from the eyes of great Aſſemblies, even in the day of their moſt ſolemn Humiliations? hath not ſin been rolled under the tongue, when Confeſſion of ſin hath been at the end of it? Have not the Confeſſions of many been ſuch as if they came to ask leave to commit ſin, rather than humbly to bewail it? at leaſt have they not taken leave, whatever their Confeſſions have been? Petitions have been made for *pardon*, and *grace*, and *ſanctification*, but hath it not been Lip-prayer, without hearty deſire? hath it not been in ſuch a manner, as if

they

they did not much care whether they did ſpend or no? as if they could make ſhift well enough without a Pardon? as *if* they had no need of Grace and Holineſs but they muſt ſay ſomething for Form and Cuſtom? hath there not been an *enmity* in the hearts of many againſt that which they have ſeemed to deſire with their lips? *Who* have wreſtled in Prayer with fervent deſires, with Faith, and Importunity? Hearing there hath been in *London*; but how little Believing? how little reliſhing the Word, and receiving it with Love? Singing there hath been, but how little Joy and Melody of the heart in the Lord?

O how *formal* and *lukewarm* hath *London* been? how much of the *Laodicean* temper have they had in all Ordinances? And might not God ſay to *London*, as he did of old to *Jeruſalem*, Iſa. 1. 11, 12, 13, 14. *To what purpoſe is the multitude of your ſacrifices unto me?* &c. Such ſacrifices are to no purpoſe; they are vain Worſhip, and do not attain the end thereof, either to profit him that offereth them, or to pleaſe him unto whom they are tendred; can ſuch formal ſervices be effectual to procure *pardon* or *peace?* can they bear up the ſpirit in a day of trouble? will not the Morning cloud and early dew of ſuch Righteouſneſs flee away and vaniſh upon the approach of the Sun? will not ſuch Spiders webs be broken to pieces by a ſtormy winde? how do Formaliſts behave themſelves as if they had no Religion when they fall into trouble? when God thunders by his Judgments, what can a cold, formal, empty prayer do? when Death appears before them with a grim countenance, what comfort can ſuch reap by reflection on ſuch ſervices? what Evidences for Heaven can they gather from any of their outſide Devotions?

And are not they to as little purpoſe in regard of God? may not God ſay unto them of their Faſtings, and Prayers, *Did you faſt unto me? did you pray at all unto me?* Zach.7.5. Or as here to the *Jews*, That he was *full* of their Services, even to a loathing; that he took no delight in them, and *who hath required theſe things at your hands to tread my Courts? Bring no more vain Oblations, Incenſe is an abomination unto me, I cannot away with your Aſſemblies, my ſoul hateth them, they are a trouble to me, I am weary to hear them.* The Lord is much offended with formal, hypocritical Services; hereby they flatter and mock him, and is he taken with flatteries? Such ſervices are like a dead, cold, black, mangled, rotten, ſtinking Carkaſe without the Soul and Spirit, which muſt needs be very unſavory and diſpleaſing; they are like [illegible]ame, blinde, halt, ſick Cattel, which were not fit [illegible] offered up in Sacrifice under the Law, *Mal.*8.8. *[illegible] offer the blinde for Sacrifice, is it not evil? and if [illegible]ffer the lame and ſick, is it not evil? Offer it now unto thy Governour, will will he be pleaſed with thee?* And will God then be pleaſed? Such perſons when they ſeem to ſerve God with their Outward man, they ſerve the Devil and their own luſts with their Inward man; God hath the Form ſometimes, the Devil hath the Power; God hath the ſhow, the Devil hath the ſubſtance; God hath the bark, the rinde, the ſhell, the Devil hath the kernel; God hath the Cabinet, the Devil gets the Jewel; they give God the Devils leavings and refuſe as it were of their own luſt; for they ſpend the ſtrength and vigour of ſoul and body in ſerving the Devil, and gratifying their own luſts; and then think to put God off with any thing; giving him only ſome dead, cold, faint, empty, heartleſs, lifeleſs, outward ſervices; and even in them they are ſwayed by ſome carnal Motives, which

which are the ſecret ſpring to the wheel of all external ſervices. And O how abominable is all ſuch Worſhip in the ſight of God? Hath not Formality in Worſhip, been one ſin of *London*, which hath helpt to fill up the Ephah? when the means of God hath appointed for the turning away of his anger is uſed in ſuch a manner that it ſelf becomes a provocation, no wonder if his wrath break forth without remedy.

---

5. *A fifth ſin of* London *is Diviſion amongſt Profeſſors*; different perſwaſions have made wide breaches and diviſions in *London*, and through Diviſions have ariſen great animoſities and contentions, unto the ſhame of Chriſtianity and the Proteſtant Religion; and hath not God been provoked to anger hereby? hath not he contended with Profeſſors, and by the comm[illegible] ſcourge he hath brought upon them, called aloud [illegible] them for a union, and more hearty accord and affection than formerly they have had? and hath not he given them liberty and opportunity, had they minded and cared to make uſe of it, for meeting together in order unto healing? but have Profeſſors of different parties been ſenſible of Gods meaning in the ſcourge upon their backs? have they hearkned unto Gods call? have they laid hold of, and improved opportunities for cloſing up their wide breaches? I hope ſome cloſing affection there hath been amongſt ſome; but how rarely hath it been to be found? and when there are ſuch breaches ſtill amongſt us, is it not juſt with God to make further breaches upon us, as he hath done by his judgments?

6. *A ſixth ſin of* London *is neglect of Reformation.*

Neglect of { 1 *Perſonal* / 2 *Family* / 3 *City* / 4 *Church* } Reformation.

1. Neglect of *Perſonal* reformation in { *Heart.* / *Life.* }

1. Who in *London* have ſeriouſly and very diligently endeavoured the Reformation of their *hearts?* when ſo unclean, and polluted, who have laboured to get them waſhed? when ſuch roots of bitterneſs have been ſpringing forth, and ſuch weeds of Luſt have been growing there, who hath endeavoured to pluck them up? outward neatneſs there hath been in *London*, waſhing, and rincing, rubbing and ſcowring; but O the inward fluttiſhneſs! they who have had clean houſes, and clean garments, and clean faces and hands, have had foul hearts: who have taken care every day to rince and ſcowre their inſide? to bring their hearts to the fountain ſet open for ſin and uncleanneſs; and to cleanſe themſelves from all filthineſs of fleſh and ſpirit, that they might arrive every day unto greater perfection in holineſs? they who have been careful to dreſs their bodies every day, have been very careleſs in dreſſing their hearts, neglecting to put on the white robes of Chriſts righteouſneſs which alone can cover their ſpiritual nakedneſs and deformity; and to get the jewels of grace, which alone can adorn the ſoul, and render it amiable in the ſight of God.

Heart work, is hard work; and it is ſo hard that moſt have let it alone; they have been diſcouraged with the difficulty; the oppoſition of Sathan and Luſt to this work hath been ſo ſtrong, that they have been quickly over-powered upon their firſt attempts and endea-

endeavours after a change and rectifying of the disorders, which they have perceived.

Heart work, is ſecret work; many have employed themſelves in the more open work of religion; few have taken pains with their hearts in ſecret; many take heed to their tongues, what they ſpeak, and before whom; to their hands, what they do; to their feet, whither they go; but few take heed to their hearts; Murder, Adultery, Theft, and the like ſins have been committed in the heart by many, who would have been afraid and aſhamed of the outward acts.

O the unwatchfulneſs there hath been in *London* over the heart! Citizens have watched their gates, and watched their ſtreets, and watched their houſes; but how few have watched their hearts, what cometh in, and what goeth forth? how few have ſet a watch before the door of their lips, and ears, and other ſenſes, which are the inlets of ſin; and upon their hearts, from whence are the iſſues of ſin? how few have kept their hearts with all diligence? how few have laboured to govern their thoughts, to rule their paſſions, to ſubjugate their wills to Chriſt, and to deliver up all their affections to his diſpoſe and obedience? Heart reformation hath been much neglected.

2. Who in *London* have endeavoured *Life Reformation* as they ſhould? how few have there been effectually perſwaded to put away the evil of their doings from before the eyes of the Lord, to ceaſe from evil, and have learned to do well? How few have broken off their ſins by Repentance, and throughly amended their ways, meaſuring out their actions, by the Rule of the word? How few have got the Law of God written in their hearts, and the tranſcript thereof in their lives, exemplifying the precepts thereof in their converſations? how few in *London* have

been like ſo many *Epiſtles* of Chriſt, in whom the will and grace of their Maſter might be read? who have troden in Chriſts ſteps, walking as he walked, and followed him in the way of obedience and ſelf-denial? who have ſhined like ſo many lights in dark places and times, adorning their profeſſion, and living as becometh the Goſpel?

Great irregulatities there have been in the lives of moſt Londoners, little Goſpel-reformation; little making Religion the buſineſs; little holy exact living. If a ſtranger had looked into our City, and obſerved the lives of the moſt, and not known them to have had the name of Chriſtians; would not he have judged them to be Heathens, yea many of them in their dealing to be worſe then Turks and Infidels? Thus Perſonal Reformation hath been neglected.

2. A great neglect there hath been of *family reformation* in *London*; How few have with *Joſhuah* reſolved, and accordingly endeavoured that they and their houſes ſhould ſerve the Lord? how few have ſet up Religious worſhip in their families? have not many hundred houſes in the City been without family-prayer in them from one end of the week to the other? and is it ſtrange that the Lord hath burned down thoſe houſes, wherein the inhabitants would not vouchſafe to worſhip him? And where there hath been ſome prayer in many families, it was but once a day, and that ſo late at night, and when the body hath been ſo tyred, and ſleepy, and the ſoul ſo dull, and unfit for ſervice, that the prayers have been no prayers, or loſt prayers, ſuch, which inſtead of pleaſing him, have provoked him to anger? how few did labour to inſtruct their families; Catechize their children and ſervants, to bring them up in the nurture and admonition of the Lord? hath not God threatned to pour

out

out his wrath upon irreligious families? *Jer.* 10.25.

3. Neglect of *City-reformation*; have not the Magistrates of *London* been faulty here? let them ask their own consciences, whether to the uttermost of their power according to the trust and opportunity the Lord hath put into their hands, they have endeavoured the Reformation of the City? whether as Gods under-officers, they have improved their interest for the promotion of Religion in the zealous exercise of it? yea, whether they have put the Laws made, in execution against Sabbath-breakers, swearers, drunkards, endeavouring to find out and punish such offenders?

4. Neglect of *Church-reformation*; And is there no blame to be laid upon Church-officers? hath there been the zeal for, and faithful execution of Church-discipline according to the Rules of the word? hath not the Lord Jesus Christ been affronted in his Kingly office by some, who have imposed precepts of their own upon mens consciences, instead of vigorously endeavouring the execution of his; and taken the power of the Keys out of the hands of those unto whom the Lord hath entrusted it, hereby rendring the execution of discipline impossible according to the Laws of Christ? have not the tender and most conscientious lain under the censures of some, rather than the openly profane and scandalously wicked?

Neglect of Reformation am I speaking of? nay, have not many, who call themselves Ministers, endeavoured rather the overthrow, than the promotion of it? have they not had girds in their Pulpits at holiness and zealous profession; which they have seconded by a conversation of dissoluteness, malicious opposition and persecution of those especially who have been the most religious? Sad neglects there have been of reformation in *London*; and that when *London* lay

under ſuch obligations to reform: as Chriſtians they were obliged by baptiſmal and renewed vows: as Proteſtants of the Reformed religion, they were obliged to endeavour a reformation: by Mercies they were obliged; and have they been under no other obligations? And hath not the the neglect of reformation, notwithſtanding all obligations, rendred them guilty of diſingenuity, infidelity, yea, of perjury it ſelf? I verily believe this is the great ſin God is ſcourging *London* for; God is contending for a Reformation; and if they do not endeavour it more vigorouſly the ſooner, I fear he will bring deſolation upon them.

---

7. *A ſeventh ſin of* London, *is fearful Apoſtacy, and a ſpirit of compliance with the ſins of the times.* How many in *London* who formerly were great profeſſors, have diſcovered themſelves to be rotten hypocrites? who caſting off the ſheeps cloathing, and laying aſide all profeſſion, have given themſelves up to diſſoluteneſs, and licentious living? formerly they have ſeemed true penitents, and to be waſhed from their iniquities; but they have returned with the dogg to the vomit, and with the Sow that is waſhed to the wallowing in the mire, 2 *Pet.* 2. *ult.* formerly they have been ſwept a little within; and garniſht outwardly with a fair profeſſion; but the unclean ſpirit hath returned, and without any great difficulty hath entered with ſeven worſe ſpirits, and defiled them more than before, and made their laſt ſtate worſe than their firſt, *Mat.* 12. 43, 44, 45. I ſpeak not ſo much of thoſe who worſhip God in this Mode or that Mode, and of alterations herein; but of thoſe who ſometimes profeſſed religion, and now do not worſhip God in any mode at all, but wholly addict themſelves

themſelves to their luſts, and are aſhamed to be called, thought to be religious.

They would not now look like a Saint, or ſpeak like a Saint, much leſs live like a Saint. Thus have many in our days caſt off all fear of God, and devoted themſelves with the Hell-hounds of the times to the ſervice of the Devil; reſolving to do what in them lies to promote the intereſt of his Kingdom. And if ſome are a little more aukward in his ſervice, and not altogether ſo like him, and ſuch apt Scholars preſently, as others whoſe education hath been in his School from their child-hood, yet they learn very faſt, and wonderful is their proficiency in a ſhort time; in regard of Apoſtacy they come nearer the Image of the Devil, than thoſe that have been always tutor'd by him.

Now for any in *London* to forſake God, that they might ſerve the Devil; to draw off from the ways of Holineſs, that they might walk in the ways of Wickedneſs; doth caſt a great ſlurr upon God and his ways. They do in effect ſay, That the Devil is a better Maſter than God; and that the way of ſin that leadeth to Hell is more eligible than the way of Holineſs, which alone can bring to Heaven. The Lord threatneth, that his Soul ſhall have no pleaſure in ſuch Apoſtates, *Heb.* 10. 38. It is a *Meioſis*, and we are to underſtand, that the Lord is highly diſpleaſed with ſuch perſons.

See how God pleads with Apoſtatizing *Iſrael*, *Jer.* 2. 9, 10, &c. *Wherefore I will yet plead with you, ſaith the Lord. Paſs ye over to the Iſles of* Chittim, *and ſee, and ſend unto* Kedar, *and diligently conſider, if there be any ſuch thing? Hath any Nation changed their gods, which yet are no gods? But my people have changed their glory for that which doth not profit? Be aſtoniſhed, O ye Heavens*

at

at this, and be horribly afraid, be ye very desolate, saith the Lord; for my people have committed two great evils; they have have forsaken me the fountain of living waters, and have hewen out unto themselves broken Cisterns, that can hold no water: And hence follows, *v.15. The young Lyons roared and yelled upon him, and laid his land waste; his Cities are burnt without inhabitants:* and *v.17. Thou hast procured these things unto thy self, because thou hast forsaken the Lord thy God:* and *v. 19. Thy own wickedness shall correct thee, and thy back-slidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.* And may not God thus plead with the Apostates of *London*, and punish them as he did his people of *Israel*?

---

8. *The Eighth Sin of* London *is deafning the Ear against all Gods Calls.* The Lord hath called upon *London* by his Ministers, but they have been like the deaf Adder which will not hearken to the voice of the Charmer; they have stopped their ears, and turned away their shoulder, and made their heart like an Adamant stone. God hath called by his Mercies; but this voice hath been too low, and they have slept the more securely in sin. God after other means hath called by afflictions, first lighter, then heavier; and yet how many in *London* have, and still do walk contrary unto God, and will not return to him that hath smitten them? They have been incorrigible under all Gods correcting Rods. When God spake by the Plague, they were a little awakened, but quickly dropt asleep again; when the Plague was a little over, they return to their Trades again, to their sins again, but they do not return unto the Lord. And when the Judgment of the Plague was so much lost and ineffectual for their good;

good; this no doubt hath provoked God ſo quickly and unexpectedly to turn his hand upon them, and bring the Judgment of the Fire; and if they will ſtill walk contrary to God, they muſt expect that God will walk contrary to them, untill he have conſumed them.

---

9. *A Ninth ſin of* London *is Prophaneneſs, and a looſe and frothy ſpirit, eſpecially in the Youth and ſpringing generation.* I do not tax all; for I am confident there is a ſerious and godly Youth growing up. But O that there were no reaſon to ſay, that the generality of Youth is profane and wicked, as well as thoſe who are grown more mature in wickedneſs! And this Prophaneneſs hath ſhewed it ſelf,

In { 1 *Profane uſing Gods Name.*
2 *Profane breaking of Gods Day.*
3 *Profane ſcoffing at Gods People.*

1. *In profane uſing of Gods Name.* How groſly hath the third Commandment been broken in the City? how hath the great and dreadful Name of the Lord God, which ſhould make men to tremble in the mention of it, and command their ſpirits into aw and reverence, been vainly taken by many, and uſed to fill up the ſentence of their ordinary diſcourſe? And not only ſo; but how hath the Name of God been toſſ'd in the black mouths of the children of darkneſs, and even torn in pieces by their hideous Oaths and Execrations? What an helliſh noiſe hath the ſound of full-mouth'd Oaths, made ſometimes in the ſtreets, enough to make the hair ſtand on end, of one who hath a ſence of the greatneſs of that Majeſty upon his ſpirit, which hereby is ſo audaciouſly affronted? Oh the Swearing that hath been uſed by *Londoners* in buying and ſelling! Many Parents have been ſo addicted to thi-

this ſin in their Families, that their little children have no ſooner learned to ſpeak, but they have alſo learned of them to ſwear by the Name of God, which hath been all the Teaching of God that they have given them; a deviliſh teaching indeed; which hereafter they will curſe and bann them for in Hell.

But if you ſhould have laid your ears unto the Taverns, and Ale-houſes, and Whore-houſes, and other Devil-houſes once ſtanding in *London*; and hearkened to the ſpeeches of many of the Devils Imps, in their drinking and gaming, and other lewd practiſes, eſpecially when a little croſs'd and vexed, Oh what language of Hell might have been heard! How have thoſe curſed Villains, in the heat of their wine and anger, ſhot voilies of Oaths in the face of the God of Heaven! and whetting their tongues like a ſharp ſword, they have not feared to wound the name of God, when they have received any injury from men. O what poyſon of Aſps hath there been under their lips? but a worſe poyſon of ſin in their hearts, from the evil treaſure and abundance of which, theſe oaths and blaſphemies have proceeded.

But who can find words to ſet forth the evil of this ſin, which hath not the temptation of pleaſure, advantage or honour, as other ſins have; and therefore is a great argument of a monſtrous wicked heart? And who can expreſs Gods diſpleaſure for this ſin, for which he makes ſometimes a whole land to mourn? And hath not this ſin provoked the Lord to utter his angry voice in Plaguing and burning the City, that they might fear to abuſe his Name any more?

2. *In profane breaking of Gods day.* Sabbath breaking was an ordinary ſin in *London*. I ſay not, it was ſo

ſo much broken in doing the ordinary works of the particular callings, but in that which was worſe: How many did ſpend the Sabbath in eating to exceſs, and drinking till they were drunk, in ſleeping, in walking into the fields, in ſports and recreations? Many wholly neglected the worſhip of God on that day; and inſtead of that, did the Devil more ſervice on the Lords day, then all the dayes of the week beſides.

The many weeks of Sabbaths which *London* had in the time of the Plague, methinks did reprove *London* for their profaning of the weekly Sabbath: And the great fire, (I will not call it bon-fire becauſe ſo deſtructive to *London*,) which was begun in the City on the Lords day did reprove *London* for thoſe leſſer fires, (I will not call them bon-fires becauſe ſo offenſive to God,) which not long before were kindled in the ſtreets on that day which called for other kind of work. Not to ſpeak any thing whether there were any juſt occaſion for thoſe fires and ringing of bells, (moſt of which were melted before they were rung ſo generally again) and ſuch a ſhew of mirth and rejoycing at that time.

The Citizens carrying forth their goods, and lying in the fields, with grief and fear, might put them in mind how often they had walked out into thoſe fields on the Lords day for their recreation; when they ſhould rather have been hearing the word preached, or if that were over, repeating it in their own families, giving and receiving inſtruction, or in their cloſets at the throne of grace, or employed in meditation. As God delights in thoſe that call his Sabbath a delight, and makes ſweet promiſes to them; ſo he is highly diſpleaſed with Sabbath-breakers, and hath denounced ſevere threatnings againſt them, Jer. 17. 27. *If ye will not hearken to me to hallow the Sabbath*

day

day, I will kindle a fire in the gates of Jeruſalem *which ſhall devour the Palaces thereof, and ſhall not be quenched.*

3. *In profane ſcoffing at Gods people.* The name of a Saint, and Godly man, hath been ridiculous to many prophane Spirits in *London*, and uſed by them in a way of reproach. How have Gods people, eſpecially the more ſtrict and zealous, been made the drunkards ſong, and laughed at in the ſtreets? Horrid impiety! as if it were matter of more ſhame to be like the Holy God, than to be like the Foul Devil! and to be employed in the work of angels, than to drudge in Satans chains!

No wonder if God is angry with ſuch a place where ſuch vipers have had their abode: Prophaneneſs is a great ſin that hath brought ruine upon us.

---

10. *A tenth ſin of* London *is Pride.* This ſin being ſo odious to God: ſo deſtructive where it abounds; and ſo univerſal in *London*; I ſhall ſpeak of it the more largely, both in regard of the inward workings, and the outward expreſſions of it: which when opened, I believe there are none that will be able to ſay they are wholly free from it.

1. *In regard of the inward workings of pride.* Oh how hath the poiſon of thi ſin envenomed the ſpirits of the moſt in a very high degree? How many ſel-admirers have there been in *London*, who have been puft up with an over-weening conceit of their own excellencies? What high, towring, ſwelling thoughts have they had of themſelves? What ſecret ſelf-pleaſing, and lifting up themſelves in their own eſteem? Some eſteeming themſelves for that which is matter of ſhame; admiring themſelves for their own wit and parts, when they have lain fallow, and

not

not been employed for God, or when they have been employed to his diſhonor: when they have been wiſe, but it hath been to do evil: when they have been men of underſtanding, but it hath been to practiſe iniquity: when they have had cunning craftineſs, but it hath bin to deceive, to defraud, and over-reach, or to plot and contrive others miſchief, when they have had a ripe wit, quick underſtanding, rich fancy, fluency of ſpeech; but the employment hath been about toyes and trifles, or that which is worſe; when the vent hath been in fooliſh, empty complements and courtſhip, jeſting with Scripture, ſcoffing at the religious, or in dirty and obſcene diſcourſes.

Others have admired themſelves, for that which really they never had but only in their own imagination. Some for their parts and learning; thinking themſelves great ſcholars when none have thought ſo but themſelves: others for their grace and godlineſs, when their ſilver hath been droſs; and their grace either counterfeit in whole, or ſo mixed with unperceived corruption, that upon examination they might finde themſelves very poor, in that which they thought themſelves ſo much enriched with; and if they looked to the root and principle of their actions, they might finde great flaws, and deficiency in thoſe things which they had the higheſt conceit of.

How many in *London* have had very honorable eſteem of themſelves; preferring themſelves above others, yea, above the whole world? Few have meaſured themſelves by the rule, but meaſured themſelves by their own fancies, or by other mens eſteem. How many have thought themſelves to be ſomething, when they have been nothing, and rejoyced in their actions as excellent, and admirable, not from their own proof

and

and tryal of them by the word, but from others acceptation and commendations, and by comparing them with the actions of other men, whom they have conceited themselves to exceed? O how have some lifted up themselves above others, looking upon themselves as far more worthy without any real ground? their eye hath been upon their own good things, overlooking the secret evil, because it cannot be seen by men: and their eye hath been upon others evil things; overlooking the good which hath been out of ready view: their eye hath been upon their own best things, and upon others worst things, aggravating their faults, and extenuating their own. Thus they have in their thoughts brought others down through uncharitableness, and lifted up themselves upon the ruines, which their uncharitableness hath made in others worth: and when they have had greater esteem because of their greater shew, this opinion of themselves hath been confirmed; whereas in truth, others who made less shew, and had less esteem, have had more sincerity, and secret hidden excellency.

I might further trace the inward workings of pride in the self-love which it hath effected; What a marvelous affection have proud persons had towards themselves, notwithstanding their uglineſs, and spiritual deformity, the rottenness and corruption within them? and many lusts of their hearts? all which pride hath covered and a thousand faults in themseves; as charity doth cover a thousand faults in oothers: Pride hath a fair Gloſe and Varnish upon all, and represented men to themselves as very lovely and amiable. Pride also hath chosen for such, their friends, who have been loved, not according to the worth which those persons have had, but according to the estimation those persons have had of their worth; which

which if thoſe have fallen in eſtimation, theſe have fallen in affection.

I might ſhew the workings of Pride, in the hatred, anger, ſpight, revenge which it hath effected, when it hath met with diſeſteem or ſlighting: the grief at the ſuſtraction of its fuel, and proviſion; the ſollicitous thoughts, and cares concerning, and eager progging, and purſuit after others commendations; the ſtorm of commotion and diſturbance which this winde hath raiſed, when the tide of Applauſe hath run another way: the complacency and delight it hath yielded in drinking out of a full ſtream of others eſteem, in chewing the Cud, and revolving in the minde the praiſe of men. But ſo much concerning the inward workings of Pride.

2. *Concerning the Outward expreſſions of Pride*, and that,

1. In the *Speech*: *London* hath been groſly guilty in Boaſting and Vain-glory. What company could you come into almoſt, but you ſhould finde many boaſting ſpirits? ſome foaming out the ſhame of their own praiſe, in high expreſſions, and direct ſelf-commendations (without any regard to Gods glory, ſelf-vindication, example, or excitement; in which caſes, modeſtly and ſparingly, to do it may be lawful and a duty) but they have done it only to be well thought on, and admired: Others driveling out their own praiſes more ſlily and indirectly; but a Chriſtian of eyes and brains, might eaſily perceive that the drift and ſcope of the diſcourſe hath been Self, and a tacit begging of a good opinion. As if one ſhould ſay, *Pray friends think a little better of me; pray have me higher in your eſteem; for to ſay the truth, by this I give you to underſtand that I am a very worthy perſon.* Many we ſhall finde very forward to declare

their own goodneſs, but few faithful in ſpeaking forth the praiſes of God; yea many there have been who have diſcommended themſelves, not that they might fall, but riſe in eſteem. Thus ſome rotten-hearted hypocrites as full of pride as they can hold, and ſome ſincere in the main, yet too much like them, have ſpoken ſo meanly of themſelves, and ſo much againſt themſelves as none other would do; and what hath been the deſign? even that they might be accounted humble: and therefore they have taken care in their ſelf-commendations, to ſpeak of nothing but common infirmities, concealing their more groſs faults; and thoſe common infirmities, in a mourning and complaining way, as if they were very ſenſible of them; as if affected, afflicted, and burthened with them (as the humble, ſincere Chriſtian is indeed) that they might be eſteemed for ſenſibility of ſmall faults; and then they have taken care to do it, not to thoſe that are more rigid, ſevere and quick-ſighted Chriſtians, that would quickly have ſmelt out their pride; but unto thoſe, which they have lookt upon as the moſt tender, charitable perſons, who are ready hereby to advance them higher in eſteem; or weaker Chriſtians, who are ready to confeſs more evil of themſelves. And when they have thus ſpoken againſt themſelves, they have not really thought ſo, but the contrary; but they have ſpoken ſo, that they might be contradicted, and commended to their faces; if they thought they ſhould have fallen in eſteem by ſuch words, they would have held their peace, but becauſe they ſuppoſed diſcommendation might moſt effectually promote eſteem, and draw out a good word, therefore they have uſed it. Proud Hypocrites ſpeak ill of themſelves that they may be accounted humble; they cannot endure to be humble;

they care not for the grace, yea they hate it; yet they would be thought to have it, becauſe it doth promote eſteem: they love the reward of humility, but they care not for humility it ſelf, they love humility in others, becauſe ſuch perſons will ſtoop to them; but they love not humility in themſelves, for they will ſtoop to none.

Thus ſome alſo out of a ſecreet deſign of pride have diſcommended others behinde their backs, that they might be thought to exceed them, whom they could correct, and finde fault withall; they have laboured to bring down others that they might ſet up themſelves. And the ſame deſign of Pride they have had in commending others to their faces, and exalting them in words above themſelves, not from a real eſteem which they have had of them above themſelves, but only that they might draw forth a commendation from them.

Such expreſſions of pride have been to be found in Profeſſors, and have been more latent; but I ſhall ſpeak of the more groſs and open expreſſions, which have been general in the City. We read of the pride of the Daughters of *Jeruſalem*, Iſa. 3. 16, &c. *They were haughty, and walked with ſtretched forth necks, and wanton eyes, walking and mincing as they went, and making a tinckling with their feet:* and what was it they were proud of? See from *v.* 18. to *v.* 25. *Their ornaments, their Cauls, their Tires, their Chains, their Bracelets, their Mufflers, their Tablets, their Head-bands, their Rings, their Jewels, their changeable ſuits of Apparel*, and the like. And hath there not been this pride in *London*? Were not the Daughters of *London* like the Daughters of *Zion* for pride, and haughtineſs? Was there any place in *England* that could ſhew ſuch Pride of Apparel as *London* could ſhew, which the Female Sex were

not only guilty of? Was there any fashion, though never so much antick and apish, which *London* did not presently imitate? Who can count the Cost which hath been lavished out in Cloathing, and rich Apparel? some pinching their Bellies and Families to lay it out on this Lust.

This Pride of Apparel is very shameful and absurd, Cloaths being the Badge of Apostasie, which were not made use of till after the fall, therefore the בגד which signifies Cloathing, comes from בגד He *prevaricated*; and it is as if a Thief should be proud of his Shackles, or any Malefactor of his mark of disgrace: At least the gaudy attire of many persons hath signified the emptiness and frothy minde within; and that they have had nothing to set them forth but their Cloaths.

I might also add, the *pride*, which the daughters of *London* have had of their Beauty, though it be but skin-deep, and the Body but a skinful of dirt, and the choicest beauty without discretion, like a Jewel hanged at the ear or nose of a Swine: And the Lord knows what monstruous, and defiled, and deformed insides, the most of those have had, who have been so fair and adorned outwardly. Many in *London* have been proud of their fine cloaths and fair faces; and others of their fair Shops, and stately houses; Pride has hung about the neck like a Chain, and covered them like a garment, instead of the cloathing and Ornament of Humility, which before God is of so great price.

Now God is highly offended with the sin of Pride, *God resisteth the proud*, 1 Pet. 5. 5. ὑπερηφάνοις ἀντιτάσσεται, he doth as it were set himself in battel array against them. *Pride goes before destruction, and an haughty spirit before a fall*, Prov. 16. 18. Pride was one of

Sodoms ſins, which City was burnt with fire from Heaven, *Ezek.* 16. 49. The Scriptures ſpeak of Three Cities that were burnt for this ſin of pride among other ſins, namely *Sodom*, *Jeruſalem*, and *Babylon*: And may not *London* come in for a fourth? The botches, and blains, and loathſome ſores in the bodies of many, when the Plague was in *London*; and the burning of ſo much fewel of pride, by the Fire, methinks were a very loud reproof and rebuke of *London* for this ſin.

---

11. *An eleventh ſin of* London, *is fulneſs of Bread, or intemperance in eating*: this was another of the ſins of *Sodom*. God did feed *London* with the fineſt of the Wheat, and gave plenty of Corn, and Fleſh, and other Proviſions; but how have they abuſed Plenty by their Intemperance and Luxury? O the exceſſive Feaſting in Halls, and private Houſes of them whoſe Eſtates have been more plentiful! What indulging hath there been to the Appetite, as if ſelf-denial in regard of the Appetite were no duty, or an enemy, and with the Poor to be ſhut out of doors? What curioſity of Palat, and daintineſs have many in *London* had, ſo that Air, Earth, Sea, muſt be ranſackt to pleaſe them, and all would not do? What loathing have they had of ordinary food? Many good creatures of God muſt be cut and mangled, and ſpoiled, to make them new diſhes; which however pleaſing, have but ſpoiled their ſtomachs, and bred diſeaſes in their bodies. Some have not eaten much, but have been ſo choice, that ſcarce any food hath pleaſed them; and that not through ſickneſs of body, but wantonneſs of minde: others have been pleaſed with their food and over-pleaſed, and all their pleaſure hath been therein; All *whoſe God*, as the Apoſtle ſpeaks, Phil. 3.

Hath been their belly. Such like the Rich man, Luk. 26. 10. *Have fared ſumptuouſly and deliciouſly every day*; O the exceſſive coſt that ſome have beſtowed upon their Tables daily! O the exceſſive time that hath been waſted in pampering the fleſh! What rioting and banqueting hath there been daily in *London*, many feeding themſelves without fear; as if gluttony were not any ſin at all? How many have been like fed Horſes in the City, or like fatted Oxen, who as the Apoſtle *James* ſpeaks, *have lived in pleaſure and been wanton, and nouriſhed themſelves as in a day of ſlaughter*, Jam. 5. 5 and as *Hoſ.* 13. 6. *According to their paſture ſo were they filled; they were filled, and their heart was exalted, therefore have they forgotten Me.*

This kinde of Intemperance hath ſo ſtrangely brutified many, that they have been even degenerated into Beaſts, only that they have been more unuſeful; for hereby they have unfitted themſelves for all kinde of ſervice, as if they were born only to eat: but withal they have prepared themſelves for thoſe ruining and ſlaughtering Judgments which have come upon the City.

---

12. *A twelfth ſin of* London *is Idleneſs*, a conſequent of the former; only that Idleneſs hath been more general: this was alſo a ſin of *Sodom*; I will not ſay but *London* were diligent in their Calling, but how many idle Vagrant perſons were there in the City? What Idleneſs in many of the Youth, if not held in the more ſtrictly, and ſome breaking forth, and laviſhing away ſtollen time, which was not at their own diſpoſe, whatever ſtrictneſs was uſed? Moreover what an ill example for idleneſs, did many Governours themſelves give to their children and ſervants? When

Maſters

Maſters were idle abroad, no wonder that Servants were idle at home; when Miſtreſſes were idle in their Chambers, no wonder if the Kitchin did imitate.

Though eating, and drinking, and cloathing were neceſſary, and called for ſome time; yet the exceſs of time ſpent about theſe things, if not worſe, was no better than idle time. Many eſpecially of the Females in the City have ſpent ſo much time in the Morning in their Beds, if not in Sleeping, at leaſt in fooliſh Fancies, and ſo much time after in neat and curious dreſſing their bodies, that they have had no time before Dinner for Prayer or Reading, no time to dreſs their Souls: and the Afternoon being far ſpent in eating and drinking, the reſt of the time hath run away either in Viſitings or Entertainments, wherein (if not worſe) vain, idle, unprofitable things have been the chief, if not the only ſubject of their diſcourſe: and by that time they have again refreſhed themſelves with food at night, they have been too ſleepy and unfit for Prayer, and the Service of God. And thus many careleſs Women in the City have lived in eaſe and idleneſs from one end of the Week, and one end of the Year unto another. But methinks the Lord hath by his terrible things in *London*, ſpoken unto them much in the ſame langauge as he did, *Iſa.* 32. 9,10,11. *Riſe up ye Women that are at caſe, hear my voice ye careleſs Daughters, give ear to my ſpeech; many days and years ſhall ye be troubled ye careleſs Women: tremble ye Women that are at eaſe, be troubled ye careleſs ones, ſtrip ye, make ye bare, and gird ſackcloth upon your loins.*

But I would not charge this ſin of idleneſs only upon the female ſex: many men have been more ſhamefully guilty, eſpecially thoſe who have miſpent ſo much time in gaming, (not to ſpeak of exceſs in

eating and drinking, and other time-conſuming ſins which are reproved in their proper place.) O the time that many have ſpent in gaming! Some recreations wherein the body is exerciſed, may be lawful and neceſſary at ſome time, ſo they do not ſteal away too much of their time and affections; but for men to ſit at games as hard as ſcholars at their books, what rational plea can be uſed for ſuch wicked idleneſs? Thus ſilver, and gold, and great eſtates have been conſumed; and O the golden hours, the days, and nights, and precious time, that have been loſt in gaming! Thus ſome have run out of all, and removed into the Country to hide their ſhame, after their high port in the City; ſome have gone into the high-ways, not to beg, but to do that which is far worſe, which in ſome hath had a dreadful concluſion. And not only this kinde of Idleneſs hath brought poverty, but alſo that heedleſs, ſlothful ſpirit, which many of the City have had in their callings; which hath made them blemiſhes to the City, and hath been an helper on of our ruine.

---

13. *A thirteenth ſin of* London *is unmercifulneſs*, another of *Sodom*'s ſins. *Ezek.* 16. 49. *She ſtrengthened not the hands of the poor and needy.* I ſhall not blame the whole for this ſin, for the charity of *London* hath ſounded throughout the land, and throughout the world. But yet have not many of the great men of the City been guilty of unmercifulneſs, who though more able, yet have been leſs forward to contribute to the relief of ſuch as have been in diſtreſs? It hath been the comfort of ſome who have loſt much by the fire, that they had ſaved what before they had given to the poor, by putting it out of the reach of moth, or ruſt, or thieves, or flames of fire. But oh what marble

marble bowels have ſome had towards the poor! ſo that they could, (whatever abundance they had by them beyond what themſelves did make uſe of) as freely part with ſo many drops of their blood, as pieces of money, though to help ſome of the needy and diſtreſſed members of Jeſus Chriſt: not conſidering that the Lord Jeſus is the Heir of all things, and whatever eſtate they had, they were but his ſtewards; and that relief of the needy is a debt, which though man cannot require it of them, yet God can: and is it unequal if for want of payment of Gods debts (which they owed out of their eſtates, by vertue of Gods command, to the poor) if the Lord hath diſpoſſeſt them of his houſes, and burnt them with fire, and taken away part of the eſtates which he gave them, becauſe they have employed them no more for his glory.

---

14. *A fourteenth ſin of* London *is Uncleanneſs*, another ſin of *Sodom*; their ſin indeed was unnatural uncleanneſs. I would hope that this ſin hath been little known and practiſed in the City. But Fornication and Adultery have been too common. Indeed there hath not been that boldneſs and impudency in this ſin as elſewhere; there hath not been that whores forehead ſo generally in *London*, and declaring the iniquity like *Sodom*: but let the conſciences of many Londoners ſpeak, whether they have not been ſecretly guilty of this ſin? Would it not be a ſhame to tell of the chambering, and wantonneſs, and privy-leudneſs which hath been committed in *London*? ſuppoſe that in all the remaining Churches the ſin of uncleanneſs ſhould be reproved; and all, both men and women that have been actually guilty of it, ſhould be forced by inward ſting of conſcience (as

ſome-

ſometimes thoſe were upon the words of our Saviour that accuſed the woman taken in Adultery) immediately to go forth out of the place: what a ſtir would there be in ſome Churches? what an emptying of ſome Pews? what a clearing of ſome Ile? and how few would there be remaining in ſome places?

Suppoſe a viſible mark were put by God upon the foreheads of all Adulterers in the City of *London*, as God put a mark upon *Cain* after he had been guilty of murther; would not many who walk now very demurely, and with much ſeeming innocency, walk with bluſhes in their cheeks? would not many keep houſe and hide their face, and not ſtir abroad except in the night? or if in the day, would they not ſhuffle thorow the ſtreets, and hate the faſhion of little hats, and the court-mode of wearing them behind their heads; and rather get ſuch whoſe brims are of a larger ſize, which might the more conveniently cover their brows? And would not many unſuſpected and ſeemingly modeſt women alſo, ſtain their cheeks with a vermilion dye upon their husbands or friends ſearch into their countenance? would not many of them walk with thick hoods, and wear continually deep fore-head-cloaths, as if they were troubled with a perpetual head-ake, that they might hide their ſhame from the view of man?

This ſin is ſo naſty and filthy, that whatever ſwiniſh pleaſure is found in the commiſſion of it, uſually thoſe that are guilty (unleſs the brow be braſs) are aſhamed that it ſhould be known: the holy and jealous eye of God hath ſeen them in their filthineſs; their ſecret ſins are ſet in the light of his countenance, which above all ſhould make them aſhamed; *Whoremongers and Adulterers God will judge*, Heb. 13.4. which ſhould make them afraid.

I have

I have heard of *Smithfield* haunt, and *Moorefield* walks, whither there hath been too great a reſort from the City under the ſhadow of the wings of the night, about theſe deeds of darkneſs; the words and ſigns which ſuch lewd perſons have uſed to ſignifie their minds one to another I am unacquainted withal: the many Whorehouſes, under the name of Alehouſes about *London*, by report have had too many cuſtomers: and if the Conſtables had been as zealous at other times, as they were when the ſtrict Preſs was in the City to diſturb thoſe Conventicles, they might poſſibly have found more of that Coat, and Tribe, who ſhould have given better example.

If there have not been publick Stews in *London* as in other Cities in the world; yet have not ſome made their own houſes little better, ſome men bringing in their whores in little better than publick view? and of the other Sex ſome by the open wear of naked breaſts, and their light atyre and carriage, have enticed the eye and courtſhip, and after, baſely proſtituted their bodies to the luſts of filthy Ruffians. O the boyling, burning luſts that have been in *London*! O the wanton eyes and looks! the ſpeculative uncleanneſs, and ſecret ſelf-pollutions! the obſcene and filthy ſpeeches! the toying and luſtful dalliances! and the groſs actual uncleanneſs which God hath been witneſs to every day in *London*! This ſin of uncleanneſs doth debaſe the ſpirit made at firſt after Gods own image; defiles both ſoul and body, which ſhould be the Temple of the Holy-Ghoſt; and renders men unfit for communion with an holy God, who is of ſuch pure eyes that he cannot approve of the leaſt iniquity; much leſs of this, which is ſo groſs; and not only ſo but doth exceedingly provoke him unto anger and jealouſie.

This

This may be one ſin that hath brought down ſuch fearful judgments upon the City; we read of twenty and four thouſand men that fell in one day by the Plague, for the ſin of Fornication, *Num.* 15.9. and have not many thouſand inhabitants and habitations of *London* fallen for this ſin? It is ſaid of the *Iſraelites*, *Hoſ.*7.6. *they have made ready their heart like an Oven, while they lye in wait, their Baker ſleepeth all night; in the morning it burneth as a flaming fire.* Have not the hearts of many in *London* been like an Oven for luſt, and themſelves like Bakers putting fewel into it, and ſtirring it up; and if whileſt they have lain in wait, and have not had preſent opportunity for ſatisfaction of their luſts; they have ſeemed to be aſleep; yet no ſooner hath the morning light of a fit occaſion offered it ſelf to their adulterous eyes, but their adulterous hearts have burned within them, and broken forth into a flaming fire, in the actual commiſſion of the ſin.

And hath this been the practice only of the Court, and of *Weſtminſter* ſide? hath not the curſed Leven of this common ſin of the times, ſpread it ſelf alſo in the City? Therefore the Lord alſo hath made ready his wrath as in an hot Oven; and though like a Baker he hath ſeemed to ſleep while he lay in wait, and delayd to execute his judgments; yet in the Morning of his great provocation by this and other ſins, his anger hath broke forth like a flaming fire; from whence that fire hath been kindled which hath burnt the greateſt part of *London* down to the ground, *Jer.* 5.8,9. When the Iſraelites were like *fed horſes in the morning, every one neighing after his neighbours Wife*; The Lord ſpeaks to them in his wrath, *Shall not I viſit for theſe things? ſhall not my ſoul be avenged on ſuch a Nation as this?*

15. *A fifteenth ſin of* London *is Drunkenneſs*; This ſin hath been more viſible and apparent; I believe that ſcarcely any Nation under Heaven hath proportionably more Taverns and Ale-houſes than *England*, and no place in *England* ſo many as *London*, and its adjacent parts: and of all the many thouſands of theſe houſes I believe there hath been ſcarce any but could give many inſtances of this ſin. Beſides the many private houſes where this ſin hath been practiſed. How have men *riſen early in the morning to follow ſtrong drink, and continued unto night, till wine inflaming them?* Iſa. 5. 11. *Come ye, ſay they, and I will fetch wine, and we will fill our ſelves with ſtrong drink; and to morrow ſhall be as this day, and much more abundant*, Iſa. 56. 12. The corners and beds full of vomet, the reelings about the ſtreets, the *contentions* and wranglings, *the wounds without cauſe, the redneſs of the eyes*, and ſuch like have been too evident a demonſtration, of mens *tarrying too long at the Wine*, and diſtempering themſelves with exceſſive drinking, *Prov.* 23. 29, 30. To be overtaken with drunkenneſs is a great ſin, which makes men more bruitiſh than their very Horſes, who will not exceed their meaſure in drinking, except they be forced to it by Barnacles: and if none in the City had yielded to receive the drench of a cup beyond the meaſure without Barnacles upon their Noſes, I ſuppoſe that with their Horſes, they would have been more ſober; and hereby prevented many diſtempers of body, and worſe diſtempers of mind, and which is worſt of all, much diſhonour of God, as well as of themſelves, which exceſs in this kind hath been the cauſe of. But for men to follow after this ſin, and make it their trade and common practiſe; to delight in it, and ſeek for their

God

God and chief happineſs, in a cup of Wine, or Ale, and to grow men of might in drinking; to exceed the bounds by many degrees without reeling, to entice others to it, yea to force them to drink healths (that ungodly practice) which would not in the leaſt promote anothers health, but was likely to deſtroy their own, through the exceſs which ſuch practices do introduce; to take pleaſure in drinking down others under their feet; and after to glory in their ſhame and wickedneſs; this is a ſin that doth ſo far exceed bruitiſh, that it becomes devilliſh, and doth highly provoke the Lord to pour forth his fury like water upon the places where ſuch ſins are committed.

And hath not *London* been guilty of this ſin of drunkenneſs with the aggravations of it? Have not ſome of *London* Magiſtrates been guilty, who ſhould have puniſhed this ſin, and too many Miniſters, who ſhould have reproved it both by word and example of ſobriety? And for ſuch to be ſeen drunk and reeling in the ſtreets, was very ſhameful, and a great provocation. Have not the late judgments in ſome ſort pointed out this ſin? the dizzineſs of head, and reeling of perſons that have been ſmitten with the Plague; the flaming of the heart of the City, and reeling of the houſes, and tumbling of them to the ground by the fire, methinks were a reproof of the dizzineſs and reelings, about the ſtreets and houſes, of ſuch perſons as had inflamed and diſtempered themſelves with exceſſive drinking.

---

16. *A ſixteenth ſin of* London *is perverting of Judgement.* This is a God-provoking ſin: *when none calleth for juſtice, nor any pleadeth for truth; when men make to themſelves crooked paths, and there is no judgment in their goings; yea when judgment is turned away backward,*

ward, and juſtice ſtandeth afar off. and truth is fallen in the ſtreets, and equity cannot enter; when truth faileth, and he that departeth from evil, maketh himſelf a prey, &c. as the Prophet ſpeaks, *Iſa.* 59. When Magiſtrates are *lovers of gifts, and followers after rewards; when they judge not the fatherleſs, neither doth the cauſe of the widdow come unto them*; then the Lord cryeth, *Ah! I will eaſe me of mine adverſaries, and avenge me of mine enemies,* Iſa. 1. 23, 24. I cannot charge *London* deeply with this ſin; not having been my ſelf preſent much in their Courts of Judicature; and I would hope that juſtice hath taken place here, as much as in moſt Cities in the world? but when I read what the Lord ſaith concerning *Jeruſalem,* Jer. 5. 1. *Run ye to and fro through the ſtreets of* Jeruſalem, *and ſee now and know, and ſeek in the broad places thereof, if ye can finde a man, if there be any that executeth judgment, that ſeeketh the truth, and I will pardon it:* and when withal I conſider the dreadful judgments of God upon the City of *London,* whereby the glory of the Magiſtracy and Government of the City is ſo much ſtained; I would ſubmit it to enquiry, whether there hath not not been a failure and perverting of judgment in the City? whether bribes and rewards have not blinded the eyes, and the edge of the Law hath not been turned againſt well-doers, inſtead of evil-doers? whether the Fatherleſs and the Widdow have not been ſent weeping to their heavenly Father to complain of injuſtice? It is not a time to cover faults but to confeſs and leave them; leſt unavoidable ruine come upon us when it will be too late.

---

17. *A ſeventeenth ſin of* London *is Covetouſneſs.* How univerſally hath this ſin reigned in the City? ſo that it may almoſt be ſaid of *London,* as it was of *Jeruſalem,*

ruſalem, Jer. 6. 13. *From the leaſt of them even unto the greateſt of them every one is given to covetouſneſs.* Thoſe who have been free from gluttony, drunkenneſs, adultery, and the like expenſive ſins; have on the other hand addicted themſelves to the ſin of covetouſneſs. I do not charge all, but oh how almoſt univerſal hath this ſin among tradeſmen been? which hath evidenced it ſelf both in their getting and keeping riches.

1. In *getting*: what eager deſires after the world, and their obtaining an eſtate by their trades? What ſtudies and conſultations, what wracking the brains, and torturing the wits, to finde out the beſt way of thriving in the world? what earneſt proſecutions have there been, and laborious endeavours, riſing up early, and ſitting up late, and wearying the body, and the minde all the day, eating the bread of carefulneſs, and mingling the drink with ſollicitouſneſs, crouding up the whole time with worldly buſineſs, ſo that their own health hath been diſregarded, as well as the worſhip of God neglected in the families of theſe worldlings; and all to ſcrape a little worldly riches together which ſome have miſt of, notwithſtanding all their endeavours, and if they have obtained, yet they have remained more poor in contentment, than when they were more poor in their eſtates? for as their eſtates have increaſed, ſo their deſires have increaſed and been farther off from ſatisfaction; as they have enlarged their ſhops and trades; and wealth hath flowed in upon them; ſo they have enlarged their deſires like Hell, and like the Grave have never ſaid, It is enough: when they have added bag to bag, and houſe to houſe, the more cares, and fears, and ſometimes piercing ſorrows have accompanied their gains; but far have they been from finding the contentment and comfort in their riches that they looked for.

2. This

2. This covetouſneſs hath appeared in *keeping* what they have gotten: keeping I ſay, for covetous perſons have had little heart to ſpend though in neceſſary uſes what they have ſcraped together: they have had wealth, but the uſe of it they have not had; it hath been to them like a treaſure in a cheſt of which they had loſt the key; or like another mans Money in their keeping, which they muſt not meddle withall. Whatever abundance they have had in the bag, and in the coffer, their families have been in want; the table hath been penurious, the back and belly have been pinched; they have lived at a meaner rate than thoſe that have been of a meaner degree. The poor might ſtarve at their doors, no pitty towards others in want and miſery, and the leaſt pitty towards themſelves: whileſt they have ſaved, for fear leſt afterwards they ſhould want; they have all along wanted, whileſt they have been ſaving; and it may be at laſt they have loſt what they have been keeping, to the unexpreſſible grief, and it may be breaking of their hearts, which have been ſo ſet upon theſe things.

This ſin of Covetouſneſs in ſome hath had deeper rooting, in moſt hath had too much footing: and in all hath been very heinous and abominable before God. This ſin is termed Idolatry in Scripture, and the covetous are ſtigmatized with the name of Idolaters, *Col.* 3. 5. *Epheſ.* 5. 5. It is heart Idolatry forbidden in the firſt Commandment. That thing we make a God to our ſelves, which we chiefly affect: if it be the world; then we make the world our God; which is inconſiſtent with the true love of God the Father the only true God. 1 John 2. 15. *Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him.* This ſin of Covetouſneſs is hateful to God

and provokes his wrath, Isa. 57. 17. *for the iniquity of his covetousness was I wroth and smote him.* Hath not God smitten *London* with the plague and fire, among other iniquities, for this iniquity of Covetousness? When *London* was eagerly pursuing after the World, and all minding and seeking their own Interest, without any regard to the Interest of Gods glory and Kingdom, or care of their soul-interest and salvation, which their worldly business would not allow time for; did not the Lord send a Plague to put a stop to their Trade, and gave them time to seek him, and to make their peace with him in their retirements, which they could not, or rather would not finde before? And when they returned with more eagerness to their Trades, after the Plague was a little over, that they might fetch up if they could what they had miss'd by that intermission; did not the Lord send a Fire to consume much of that which they had set their hearts upon, and in large legible Letters write *Vanity* upon this Idol, which so many had worshipped? Let *London* consider and lay to heart this sin of Covetousness.

---

18. *The Eighteenth sin of* London *is Extortion*; thus Covetousness hath expressed it self more grosly in some. I shall not here discourse concerning Usury; but the extorting Use, which such have taken of those who have been in want; the taking Use upon Use, and grinding the faces of the Poor in their distress, no doubt is a great sin, and very offensive to God. How many Extortioners have there been in *London*, who have enriched themselves by impoverishing of others; who panting after the dust of the Earth, on the head of the Poor, have lent Money to them, not for their help, but to catch them at an advantage, that

that ſo without mercy they might catch away all that they had, not leaving them ſo much as a Bed to yon? Thus ſome have been like *Lyons* for Cruelty, and like *Evening Wolves* unto the poor, *tearing their fleſh from their bones, and reſerving their very bones to gnaw in the morning*, as the Prophet ſpeaks, *Zeph.*3.3. This ſin of Extortion was one of the abominations reckoned up by the Prophet *Ezekiel*, for which God was ſo highly offended with *Jeruſalem*, Chap. 22. 12. *Thou haſt taken Uſury and Increaſe, and haſt greedily gained of thy Neighbour by Extortion; and haſt forgotten me*; for this and other ſins there mentioned, it is ſaid *verſe* 3. *Therefore have I poured out my indignation upon them; I have conſumed them with the fire of my Wrath.* Unto this ſin of Extortion I may adde ſeverall other wayes that many in the City have had of getting Eſtates, which ſome may diſpute for the lawfulneſs of, and becauſe ſo common and gainful, the ſin is little heeded; but when the Lord hath been contending with the whole City, and hath inflicted a generall ſtroke upon Tradeſ-men, yea one ſtroke upon another, and hath trodden their Trade under their feet, as ſeeming to be offended with ſomething therein; methinks they ſhould be awakened, and open their eyes, and impartially ſearch, and labour to finde out whatever it is that doth offend him, whatever ſeeming diſadvantage may come to them thereby. And if they will not hearken, God can take away the remainder, as he hath done a great part, and ſo force them to a ſenſe of their ſin.

One ſinful way of getting Eſtates, and I am perſwaded diſpleaſing to God, is *engroſſing and monopolizing of Commodities*, which many in *London* have done, that having all the Commodities of that kinde in their hands, they might make their own Market, and ſet

their own price upon them; which if they ſold as cheap as otherwiſe they would do, or as others do when they are ſhared into many hands (as poſſibly ſome may) I could not condemn the thing: But when by getting the whole into their hands, they hoiſt and raiſe the Price far beyond the juſt Value, which they neceſſitate people to give, and that only that they might enrich themſelves: this I dare confidently affirm to be unlawful; and my reaſon is, becauſe hereby they prefer a leſſer good, before a greater; namely, the enriching of themſelves, and their Families, before the more publick good of making the Commodity more cheap to the Common-wealth. If they ſay, the injury which they who buy of it, will ſuſtain, (they being ſo many) will be very ſmall and inconſiderable; but the good they ſhall get hereby will be great, and they may be in a better capacity of doing good; I anſwer, that none ought to do the *leaſt injury* for the reaping of the *greateſt advantage*; It being abſolutely unlawful *to do evil, that good may come thereby, and the damnation of ſuch will be juſt*, Rom. 3.8. and conſequently a greater injury will come to themſelves, than to thoſe whom they injure; yea, the Injury will be greater, than the Good, which they obtain. And as for their being in a capacity of doing more good; I believe that ſuch perſons, if they do ſpend ſuch gains, are more forward to ſpend them on their luſts; than to lay them out in Charitable uſes; I have not heard that the greateſt Monopolizers in *London* have been the moſt charitable perſons.

If I were more acquainted with the myſteries of Trades in the City, I fear, I might finde out more than one Myſtery of Iniquity among them. If the Lord would put into the hearts of Magiſtrates and Citizens, to look into Trades, and to conſider the equity

that

that they bear, and take ſome courſe for rectifying abuſes in them; it might be one way to obtain a more favourable aſpect from Heaven; and the Lord might revive again the Trade of *London*, which now is dying and ſinking to the ground.

---

19. *A Nineteenth ſin of* London *is Lying.* It is ſaid of *Nineveh*, Nah. 3. 1. that it was *a City full of lies.* O the Lies that have been in *London!* who can reckon them? Lies in the ſtreets, *loud lies*; which have been cryed, falſe News which we daily hear. Lies in the Chambers, *ſecret lies*, privy falſe tales which are whiſpered in the ears: Lies in the Shop, *trading lies*; lies told in buying and ſelling: *Officious lies*, which ſome tell to do their friends a kindneſs: *Miſchievous lies*, which ſome tell to do another an injury. We read of ſome, *that bend their tongue like their bow for lies, that will not ſpeak the truth, but teach their tongue to ſpeak lies*, Jer. 9. 3, 5. How many Liars have there been in *London?* What age is free from this ſin? The Children have learned to lie, as ſoon as they have learned to ſpeak. What houſe hath been free? How have Tradeſmen been guilty of lying, which ſome account a neceſſary adjunct to their Trade, without which they could not live? How many Servants have excuſed one another and themſelves when they have committed faults, with their lies? But of all lies, miſchievous lies have been the worſt, which ſome have invented to do an injury to their neighbour: ſuch lies are more immediately begotten by the Devil the Father of lies, and ſuch liars are his moſt genuine Off-ſpring. But all lies in a ſenſe are miſchievous lies; they are miſchievous to the party that tells them; even the Officious liar cannot do ſo much kindneſs to his Friend by his lie, as he doth injury to him-

ſelf: What! will a man ſtab himſelf to do his Friend a courteſie? he that wounds his Conſcience doth worſe; he that gains in his Trade by his lye, loſeth more than he gains: A bag of Gold is not to be compared with inward peace, and the favour of God(better than life) which by this ſin is loſt. Surely, the Lord, being a God of Truth, is much offended with this ſin of lying. *God delights*, ſaith *Solomon*, *in them that deal truly, but lying lips are an abomination to him*, Prov. 12.22. Lying was one ſin of *Iſrael*, for which *their land did mourn*, Hoſ. 14.2,3. And God threatneth to give *all liars their part in that lake which burneth with fire and brimſtone*, Rev. 21.8. Methinks that one place ſhould make all liars to tremble. And is not this one ſin which ſome Profeſſors alſo in the City have been guilty of, to the ſhame of their Profeſſion; for which the Lord hath ſent the Fire to burn down the City, to awaken us to fly from this ſin, as we would eſcape the future Fire of Hell?

---

20. *Another ſin of* London *is couzening and defrauding*: This ſin hath been the product of Covetouſneſs, and the companion of Lying, and how ordinary hath it been among Tradeſmen, which many have been ſo accuſtomed to, that it hath been as eaſie to perſwade the *Æthiopian* to change his skin, as to perſwade them to leave off their Couzening? This they have lookt upon as even eſſential to their Trade, at leaſt as neceſſary to their Gains; yea, ſome have pleaded a neceſſity thereof, to get a Livelihood for themſelves and Families. But there is no neceſſity of any ſin; Duties are neceſſary, but ſins are never neceſſary, and the gain which is gotten by ſin, is like the gain of a Garment, which hath the Plague in it, which if it bring warmth for the preſent, quickly alſo may bring ſickneſs

ſickneſs and death: and if Couzening brings gain into the *purſe*, it preſently brings the Plague into the *heart*, and quickly will bring the pain & puniſhment of Hell.

To defraud another in dealing, is but a more covert way of ſtealing, and it is as lawful to take a Purſe upon the High-way, as to take a Shilling by fraud in the Shop; the difference lies only in the degree, the nature of the ſin which is Theft, is the ſame in both. And the Lord, as he hath expreſly forbidden this ſin, ſo he hath threatned to avenge it, 1 *Theſſ.* 4. 6. *That no man go beyond or defraud his Brother* (not only in a greater thing but) *in any manner, becauſe the Lord is the avenger of all ſuch.* The ſeveral ways which Tradeſmen have had of defrauding, would be too large for me to ſpeak of, neither am I ſo skilful as to underſtand. The falſifying of Weights and Meaſures is groſs, a ſin practiſed among the *Jews* of old, which God threatens to puniſh them for, *Hoſ.* 12. 7. *Ephraim is a Merchant, the ballances of deceit are in his hand.* And both their ſin and Gods wrath are ſet forth, *Mic.* 6. 10,11,12,13. *Are there yet the treaſures of wickedneſs in the houſes of the wicked, and the ſcant meaſure which is abominable? ſhall I count them pure with the wicked ballances, and with the bag of deceitful weights? For the rich men thereof are full of violences, and the Inhabitants thereof have ſpoken lies, and their tongue is deceitful in their mouth: Therefore alſo will I make thee ſick in ſmiting thee, in making thee deſolate, becauſe of thy ſins.* And was it not thus with *London*? Did they not falſify Weights and Meaſures, and falſify Commodities, and ſpeak falſly concerning the price of them, and take unconſcionable gains, and yet profeſs kinde uſage of their Cuſtomers, whom they did moſt exact upon? But if I could, I ſhould not open the cunning ways which ſome have found out, of defrauding and

over-reaching, leſt any ſhould learn, and be enticed to practiſe the ſin by the very reproof of it, as I have heard ſome have done.

Now ſuch perſons, who have gotten their wealth by defrauding and over-reaching their brethren, bring themſelves into ſuch a ſnare of the Devil, that very few ever got out, but are dragg'd by him thereby into hell; becauſe it is not bare grieving for this ſin, which is neceſſary to the obtaining of a pardon; but reſtitution is neceſſary; they muſt refund, they muſt reſtore, either to the parties themſelves, or to the poor, what they have gotten wrongfully, if they be able; if not, as much as they have, otherwiſe they cannot be ſaved. No ſalvation came to *Zacheus* till he was reſolved upon reſtitution of what he had wrongfully gained, *Luke* 19.8,9. *God ſmites his hand at diſhoneſt gain*, *Ezek.* 21. 13. and this is one ſin which I believe God hath ſmitten *London* for.

---

21. *The one and twentieth ſin of* London *is Prodigality and Profuſe ſpending*; Some have ſpared too much through covetouſneſs, others have ſpent too much through prodigality. Liberality is a great vertue; and bountiful charity an excellent grace, which *London* hath not been without; but prodigality is a great ſin. Thus ſome have ſpent above their degree, laviſhing out their Eſtates on their tables, on their houſes, on their cloathes; but the worſt prodigality hath been, in that which men have laviſhed out in the ſatisfaction of their luſts, in drunkenneſs, gaming, whoring, and the like; and eſpecially thoſe, who have ſpent profuſely that which hath been none of their own, but what they have taken up on credit of others; have been moſt groſly guilty of this ſin.

And

And unto this ſin of prodigality and profuſeneſs, I may refer the ſin of *exceſſive mirth and jollity*, which hath been in *London*, there is an harmleſs mirth which is lawful; and there is a ſpiritual chearfulneſs, which is the duty of Chriſtians: though in times of great ſin and affliction of Gods people, ſackcloth and mourning doth become Chriſtians, and ſome expreſſions of joy which are more carnal, ſhould be much forborn: But I am ſpeaking of the mirth of ſuch, who have had the leaſt ground for mirth of any, namely the wicked, unto whom no peace nor joy in that eſtate doth belong: for Them to be ſo exceſſively merry and jovial, and frolick, expreſſing it in their prophane, obſcene, and ſcurrilous jeſting; in their muſick, ſinging, and dancing; in their ranting, roaring, and carouſing; in many waſteful and profuſe ways of ſpending; when the Church is in ſackloth, and lies a bleeding, as too many in *London* have done; ſurely God hath been offended with this, and hath been provoked to ſend down his judgements, to alter the chear of *London*, and hereby to put them into mourning, which they were ſo averſe unto.

Had they foreſeen the Plague, and how many of them ſhould have fallen by it, ſurely it would have damped their mirth; had they foreſeen the burning of the City of *London*; and that their houſes ſhould have fallen by the fire; ſurely their laughter would have been turned into heavineſs. Theſe judgments they could not foreſee; but future Judgment far more dreadful, they might have foreſeen, which ſhould have made an impreſſion of ſorrow upon them, if poſſibly by repentance they might avoid and eſcape it. *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heavineſs*, Jam. 4. 9. Such mourning if for ſin, might be a means to prevent future miſerie,

miſeries, and eternal woe and weeping; others they have reaſon to mourn for thoſe miſeries which will come upon them. *Go to now ye rich men, weep and howl, for the miſeries that ſhall come upon you*, Jam. 5. 1. but for prophane wicked perſons to ſing, and rejoyce juſt upon the brink of the grave and hell, is very unreaſonable and an aggravation of their other ſins.

---

22. *The twenty ſecond ſin of* London *is envying*. And this ſin was to be found not only in Women, which envied others that exceeded them, in beauty of body, in cloaths, and dreſſing, and ſuch like toyes; but alſo in men, who envied them who were of the ſame trade, which had better houſes and ſhops, more cuſtom and wealth than themſelves, as *Heſiod*

Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων·
Καὶ πτωχὸς πτωχῷ ζηλοῖος ἠδ' ἀοιδὸς ἀοιδῷ.

Yea this envying was to be found among many Miniſters, who envied others that had better parts, and more learning, greater applauſe, and more auditors than themſelves. There was a *ſpirit among us which luſted to envy*, Jam. 4. 5. which beſides the great torment that it brings to the ſpirit where it reigns, is a very great provocation to the Lord.

---

23. *The twenty third ſin of* London *is ſlandering and backbiting*, which hath been the conſequent of the former. The ninth commandment hath been exceedingly broken in *London*, eſpecially in a private way of bearing falſe witneſs againſt the neighbour, and wounding his reputation by a ſlanderous tongue; ſome inventing lyes, and raiſing ſlanders, which they have in their conſciences known to be falſe; others taking

taking up ſlanders, readily believing them without any juſt proof. This ſin you have ſet forth with a caution to take heed of ſuch perſons, *Jer.*9.4,5. *London* hath been full of backbiters and tale-bearers, and too many profeſſours have been guilty of this ſin: few have entertained backbiters with an angry countenance, which as the wind driveth away rain, would have driven them out of ſight. I might here add the hatred of one another that hath been in *London* (much through ſlanders) the emulation that hath riſen from hatred; the wrath that hath riſen from emulation; and the wrath of God which hath ariſen from theſe and other works of the fleſh, ſpoken of, *Gal.*5.19,20.

---

24. *The twenty fourth ſin of* London *is murmuring:* and that not only in want, and under loſſes and croſſes, but alſo in fulneſs and plenty. Many Farmers in the Countrey have murmured at the plenty and cheapneſs of Corn; many tradeſmen in the City have murmured at the plenty of the commodities which they have dealt in; becauſe however ſuch plenty is a publick and unſpeakable mercy, yet they have had the leſs private advantage which hath been chiefly regarded by them. Yea ſome in their murmuring have wiſhed for a Plague, that the ſurvivers might have the better trade; And I have heard that a Fire hath been wiſht for, to take off the plenty of ſuch commodities, that the remainder might bear the higher rate. It is a wonder then if God have ſent Plague and Fire which ſome have called for by ſuch murmuring ſpeeches? The *Iſraelites* in the Wilderneſs were plagued for their murmuring; and the murmuring company of *Corah*, that were not ſwallowed up with him, were conſumed by a fire from Heaven.

25. *The*

over-reaching, leſt any ſhould learn, and be enticed to practiſe the ſin by the very reproof of it, as I have heard ſome have done.

Now ſuch perſons, who have gotten their wealth by defrauding and over-reaching their brethren, bring themſelves into ſuch a ſnare of the Devil, that very few ever got out, but are dragg'd by him thereby into hell; becauſe it is not bare grieving for this ſin, which is neceſſary to the obtaining of a pardon; but reſtitution is neceſſary; they muſt refund, they muſt reſtore, either to the parties themſelves, or to the poor, what they have gotten wrongfully, if they be able; if not, as much as they have, otherwiſe they cannot be ſaved. No ſalvation came to *Zacheus* till he was reſolved upon reſtitution of what he had wrongfully gained, *Luke* 19.8,9. *God ſmites his hand at diſhoneſt gain*, *Ezek.* 21. 13. and this is one ſin which I believe God hath ſmitten *London* for.

---

21. *The one and twentieth ſin of* London *is Prodigality and Profuſe ſpending*; Some have ſpared too much through covetouſneſs, others have ſpent too much through prodigality. Liberality is a great vertue; and bountiful charity an excellent grace, which *London* hath not been without; but prodigality is a great ſin. Thus ſome have ſpent above their degree, laviſhing out their Eſtates on their tables, on their houſes, on their cloathes; but the worſt prodigality hath been, in that which men have laviſhed out in the ſatisfaction of their luſts, in drunkenneſs, gaming, whoring, and the like; and eſpecially thoſe, who have ſpent profuſely that which hath been none of their own, but what they have taken up on credit of others; have been moſt groſly guilty of this ſin.

And

And unto this ſin of prodigality and profuſeneſs, I may refer the ſin of *exceſſive mirth and jollity*, which hath been in *London*, there is an harmleſs mirth which is lawful; and there is a ſpiritual chearfulneſs, which is the duty of Chriſtians: though in times of great ſin and affliction of Gods people, ſackcloth and mourning doth become Chriſtians, and ſome expreſſions of joy which are more carnal, ſhould be much forborn: But I am ſpeaking of the mirth of ſuch, who have had the leaſt ground for mirth of any, namely the wicked, unto whom no peace nor joy in that eſtate doth belong: for Them to be ſo exceſſively merry and jovial, and frolick, expreſſing it in their prophane, obſcene, and ſcurrilous jeſting; in their muſick, ſinging, and dancing; in their ranting, roaring, and carouſing; in many waſteful and profuſe ways of ſpending; when the Church is in ſackloth, and lies a bleeding, as too many in *London* have done; ſurely God hath been offended with this, and hath been provoked to ſend down his judgements, to alter the chear of *London*, and hereby to put them into mourning, which they were ſo averſe unto.

Had they foreſeen the Plague, and how many of them ſhould have fallen by it, ſurely it would have damped their mirth; had they foreſeen the burning of the City of *London*; and that their houſes ſhould have fallen by the fire; ſurely their laughter would have been turned into heavineſs. Theſe judgments they could not foreſee; but future Judgment far more dreadful, they might have foreſeen, which ſhould have made an impreſſion of ſorrow upon them, if poſſibly by repentance they might avoid and eſcape it. *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heavineſs*, Jam. 4. 9. Such mourning if for ſin, might be a means to prevent future miſerie,

miſeries, and eternal woe and weeping; others they have reaſon to mourn for thoſe miſeries which will come upon them. *Go to now ye rich men, weep and howl, for the miſeries that ſhall come upon you*, Jam.5.1. but for prophane wicked perſons to ſing, and rejoyce juſt upon the brink of the grave and hell, is very unreaſonable and an aggravation of their other ſins.

---

22. *The twenty ſecond ſin of* London *is envying*. And this ſin was to be found not only in Women, which envied others that exceeded them, in beauty of body, in cloaths, and dreſſing, and ſuch like toyes; but alſo in men, who envied them who were of the ſame trade, which had better houſes and ſhops, more cuſtom and wealth than themſelves, as *Heſiod*

Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων·
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

Yea this envying was to be found among many Miniſters, who envied others that had better parts, and more learning, greater applauſe, and more auditors than themſelves. There was a *ſpirit among us which luſted to envy*, Jam. 4.5. which beſides the great torment that it brings to the ſpirit where it reigns, is a very great provocation to the Lord.

---

23. *The twenty third ſin of* London *is ſlandering and backbiting*, which hath been the conſequent of the former. The ninth commandment hath been exceedingly broken in *London*, eſpecially in a private way of bearing falſe witneſs againſt the neighbour, and wounding his reputation by a ſlanderous tongue; ſome inventing lyes, and raiſing ſlanders, which they have in their conſciences known to be falſe; others taking

taking up ſlanders, readily believing them without any juſt proof. This ſin you have ſet forth with a caution to take heed of ſuch perſons, *Jer.*9.4,5. *London* hath been full of backbiters and tale-bearers, and too many profeſſours have been guilty of this ſin: few have entertained backbiters with an angry countenance, which as the wind driveth away rain, would have driven them out of ſight. I might here add the hatred of one another that hath been in *London* (much through ſlanders) the emulation that hath riſen from hatred; the wrath that hath riſen from emulation; and the wrath of God which hath ariſen from theſe and other works of the fleſh, ſpoken of, *Gal.*5.19,20.

---

24. *The twenty fourth ſin of* London *is murmuring:* and that not only in want, and under loſſes and croſſes, but alſo in fulneſs and plenty. Many Farmers in the Countrey have murmured at the plenty and cheapneſs of Corn; many tradeſmen in the City have murmured at the plenty of the commodities which they have dealt in; becauſe however ſuch plenty is a publick and unſpeakable mercy, yet they have had the leſs private advantage which hath been chiefly regarded by them. Yea ſome in their murmuring have wiſhed for a Plague, that the ſurvivers might have the better trade; And I have heard that a Fire hath been wiſht for, to take off the plenty of ſuch commodities, that the remainder might bear the higher rate. It is a wonder then if God have ſent Plague and Fire which ſome have called for by ſuch murmuring ſpeeches? The *Iſraelites* in the Wilderneſs were plagued for their murmuring; and the murmuring company of *Corah*, that were not ſwallowed up with him, were conſumed by a fire from Heaven.

25. *The*

25. *The twenty fifth and laſt ſin of* London, *which I ſhall ſpeak of, is carnal ſecurity*; another of *Sodoms* ſins. It is ſaid of the Sodomites, Luk. 17. 18, 19. *In the dayes of* Lot, *they did eat, they drank, they bought, they ſold, they planted, they builded: But the ſame day that* Lot *went out of* Sodom, *it rained fire and brimſtone from Heaven, and deſtroyed them all.* When *London* had provoked God ſo highly by ſo many ſins, yet how ſecure were they before his judgements broke forth upon them, they eat and drank, they bought and ſold, *&c.* They ſat at eaſe, and put far from them the evil day, as *Amos* 6. They were ſtill, and at reſt, little expecting ſuch changes as have come upon them, and taking little care to prevent them: they were ſecure and truſted in arms of fleſh, broken reeds which have alwayes failed. And I might add here as a cauſe of the ſecurity of ſome, the preſumptuous confidences of future events which belong only to God to foreknow; which ſome have taken upon them ſo abſolutely to determine as if they had looked into the book of Gods decrees, or had an infallible revelation from him of what ſhould come to paſs. O the good dayes that ſome have looked for upon the preſumption of what they had no ground for. Great expectations many had of the Fall of *Antichriſt* and *Babylon* in the year 1666. and other events, limiting times, which God hath not clearly revealed, which is an entrenching upon Gods prerogative, and I believe a greater provocation than ſuch perſons are aware of. This may be one reaſon why *London* is fallen inſtead of *Babylon*, in this year of ſuch expectation and preſumption.

By this time it may be the Reader may by wearied with reading, as I am with thinking and writing of *Londons* ſins. But how hath the Lord been wearied with the bearing of them, how hath he been preſſed

with

with the weight of them, as a Cart is preſſed that is full of Sheaves? *Amos* 2.13. If when you have read of *Londons* judgments, withal you conſider *Londons* provocations, you muſt needs acknowledge that God is righteous in that he hath puniſhed *London* no more than they have deſerved for theſe ſins.

---

2. GOds *Righteouſneſs* will further appear, if we conſider that *he hath puniſhed* London *leſs than her iniquities deſerved.*

1. God might have puniſhed *London* deſervedly with more dreadful judgments here; and that both in the ſame and another kind.

1. *God might have deſervedly puniſhed* London *worſe in the ſame kind.*

1. In the judgement of the *Plague*; It was a dreadful Plague indeed; but God could have made it more dreadful; where he ſhot one arrow, he might have ſhot an hundred: he viſited many families; he might have viſited every family; and ſwept every houſe with the beeſome of deſtruction. Though ſo many fell, yet I believe that five parts in ſix of the inhabitants of *London* were preſerved; God might have taken away the five parts, and have left but one alive: yea it might have been ſaid of *London*, as it was of *Iſrael*, Amos 5. 2,3. *The Virgin of Iſrael is fallen, ſhe ſhall riſe no more; the City that went out by a thouſand ſhall leave an hundred.* God might have made every hundred that dyed by the Plague, a thouſand; he might have ſent out his arrows after all the inhabitants of *London*, that were gone into the Countrey; and ſmitten them whereſoever he found them: or he might have met with them upon their return home, and given commiſſion to Death to lay hold on them

aſſoon as they entred into their doors. He might have depopulated the City of *London* by the Plague; ſo that every houſe ſhould have had dead Corpſes lying, and none to bury them. He might he have made our Plague *wonderful*, *fearful*, and of *long continuance*.

We that have ſurvived ſo great a mortality, have reaſon to ſay, that deſervedly it might have been greater; that we deſerved as much or more to fall, for our more heinous ſins, than thouſands that are gone down into the pit, ſurely *it is of the Lords mercies that we are not conſumed*; he was merciful in ſparing of us; he would have been righteous if he had deſtroyed us.

Think with your ſelves, you that are alive, and remain eſcaped; how fearful would the Plague have been, if it had come home to *your* houſes; you were afraid to hear of others houſes viſited and ſhut up; what would you have been, if it had entred *your* doors? you were afraid when others were ſtruck with the diſeaſe; what would you have been, if you had been ſtruck your ſelves? *Sinners*, what would you have done if the arrow had pierced through your Livers, if under ſuch guilt and wrath you had been ſmitten? when you had ſuch a Plague of ſin in your hearts, if you ſhould have had the Plague of Peſtilence in your bodies; if when you were ſo rotten and corrupt, and defiled inwardly, you ſhould have had biles, and blains, and running ſores outwardly; if when conſcience was ſo filled with guilt; your bodies ſhould have been filled with this diſeaſe; In a word, If when you had the marks of Hell and damnation in your ſouls, you ſhould have had the marks of inevitable death in your bodies; Oh the dread that would have ſeized upon you! The Judgment of the Plague might

might have been worſe to you; you might have ſpent above a year in Hell by this time among Devils and damned Spirits; you might by this time have been inured to thoſe torments which yet you could not have endured, but muſt have endured for ever without any poſſibility of deliverance for ever.

Many of you who have eſcaped, have your Families unbroken, when other whole Families are ſwept away. Suppoſe thy dear Wife had fallen, or thy hopeful Children had been nipt by death in the very bud, and your Families had been maimed; the Judgment would have been much ſorer on you. None can ſay but God might have righteouſly puniſhed *London* more ſeverely by the Plague.

2. God might have puniſhed *London* alſo more ſeverely by the *Fire*. The greateſt part of the City is fallen, it might have been the whole: Moſt of the City within the Walls is conſumed; the flames might have iſſued forth at all the Gates, and conſumed all the Suburbs too: all the goods might have been burnt with the houſes, and all the Inhabitants with the Habitations.

The Fire, though it burned dreadfully, yet it began at one end; and came on ſo ſlowly, that moſt of the Inhabitants of *London* had time to remove themſelves, and the choiceſt of their goods; ſome livelihood was left, materials for a future Trade.

Suppoſe the Fire had been ſo ſudden, or had been kindled in ſo many places, that there had been no poſſibility of removing any thing, except the perſons themſelves. Suppoſe all the Silver, and Gold, and rich Plate of the City had been melted by this Fire, that all the Wares and Merchandize, all the Garments, Beds and Houſhold-goods had been turned into aſhes; and many thouſand Families, that have been turned

out

out of houſe, had been turned out of all, and quite bereaved of all their Subſtance, ſo that nothing had remained to them for neceſſary uſe, this would have been very ſore.

Alas! what would they have done? whether would they have gone for relief? Would the Court have ſupplyed them? Could the Country have helped and maintained ſo many, when ſo much impoveriſhed themſelves, in many places they are hardly able to live? Could they have hoped for relief from foreign Nations? Are not all the World almoſt our Enemies? Is Charity ſo warm abroad? Alas! what would they have done? Muſt not many of them have pined away in their wants, and ſtarved under Hedges, for lack of ſuitable proviſions. This would have been dreadful indeed.

Or ſuppoſe they had lugg'd their Goods out of *London* from the Fire, and the whole City had been burnt down with all the Suburbs, and no habitations left ſtanding hereabouts; what would they have done with their goods? where would they have diſpoſed of them? How could they any ways have continued their Trades? Where could they have diſpoſed of their perſons? How could they have lived this cold Winter Seaſon? Could they have ſtruck up Booths preſently, fit for themſelves to abide in, which would have ſheltred them from the injury of the weather? where would they have had materials when all was burnt?

Alas! what would they have done? muſt not their goods have been ſpoiled by lying abroad? would not they themſelves, who had been uſed to ſo much tenderneſs, have quickly grown ſick, and died in the Fields? would not thouſands have ſtarved for cold? and what Proviſion could they have had for food and other

other neceſſaries? Beſides, would they not have been a prey to Thieves and Cut-throats? Would not many of their Enemies, who laughed at the fall of the City, have rejoyced much more, and taken advantage to come upon them in their nakedneſs, and butcher'd them without mercy?

But, ſuppoſe the Fire that begun at one corner, had been kindled in every Gate at the ſame time; when all the Inhabitants had been aſleep in their Houſes, and they had been incloſed with flames, and poſſibility of eſcape, how dreadful would the Fire have been then? If when they awakened in the Morning they had ſeen the ſmoke aſcending round about them, and the Fire drawing near to them, if both ends of a ſtreet had been on fire together, and they in the midſt, and had heard with the roaring of the Fire, a greater roaring of the People that were burning with the Houſes; O the ruful looks! Oh the horrible ſhrieks by women and children! oh the dreadful amazement and perplexity which would have been in ſuch a place and caſe! To be burnt alive is dreadful; but think what tortures would have been in the ſpirits of guilty ſinners, who had not made their peace with God, that had ſlept out the Harveſt and day of Grace, that had made no Proviſion for death and Eternity! The noiſe and roaring without, would have been nothing to the laſhes and tearings within them; the Fire in their Houſes would have been but ſmall, in compariſon of the fire in their Conſciences; and the flames of Hell-fire, which if awakened, they would have ſeen juſt before them.

This Judgment of the Fire might have been more dreadful than it was: Perſons are eſcaped; Goods and Wealth much ſaved; Houſes ſtanding to receive them; Trade going on; God might have puniſht *London* more ſorely in the ſame kind.

2. God might have puniſhed *London* more ſeverely in other kinds of Judgments.

1. He might have brought upon them, and upon the whole Land, the *Sword* of a Foreign Enemy, as he did upon *Jeruſalem*, and the land of *Judea*, for their ſins, which being ſo pathetically ſet forth by the Prophet *Jeremy*, 4. *ver.* 16. to the end, I ſhall repreſent to the eye.

A Voice declareth from Dan, *and publiſheth affliction from Mount* Ephraim, *make ye mention to the Nations; behold, publiſh againſt* Jeruſalem, *that Watchers come from a far Countrey, and give out their voice againſt the Cities of* Judah: *As Keepers of the Field they are againſt her round about, becauſe ſhe hath been rebellious againſt me, ſaith the Lord. Thy way and thy doings have procured theſe things unto thee; this is thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart. My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe within me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the Trumpets, the Alarm of War. Deſtruction upon deſtruction is cryed, for the whole land is ſpoiled, and my curtains in a moment. How long ſhall I ſee the Standard, and hear the ſound of the Trumpet; I beheld, and all the Cities were broken down at the preſence of the Lord, and by his fierce anger; for thus hath the Lord ſaid, The whole land ſhall be deſolate; for this ſhall the land mourn, and the Heavens above be black. The whole City ſhall flee for for the noiſe of the Horſemen and the Bowmen, they ſhall go into the Thickets, and climbe up upon the Rocks; every City ſhall be forſaken, and not a man dwell therein; And when thou art ſpoiled, what wilt thou do? though thou cloatheſt thy ſelf with Crimſon, though thou deckeſt thy ſelf with Ornaments of Gold, though thou renteſt thy face with Painting; in vain ſhalt thou make thy ſelf fair; thy*

lovers

lovers ſhall deſpiſe thee, they will ſeek thy life: for I have heard a voice, as of a woman in travail, and the anguiſh as of her that bringeth forth her firſt childe; the voice of the daughter of Zion, *that bewaileth her ſelf; that ſpreadeth forth her hands, ſaying, Wo is me now, for my ſoul is wearied becauſe of murtherers.* This might have been the Judgment, and theſe the Complaints of *London* and *England*; which would have been worſe than Plague or Fire. The Plague reached many, but the Sword might have reached all; the Fire devoured Houſes, but the Sword might have devoured the Inhabitants. The Lord might have brought a Foreign Sword, and open Invaſion; or he might have given up *London* to a more private ſudden Butchery and *Maſſacre* by the hands of cruel *Papiſts*, as was feared; which would have been more dreadful than the *Maſſacre* of the Proteſtants by the Papiſts in *Paris*; becauſe our numbers do ſo far exceed thoſe which were in that City.

If bloody Papiſts had come into our Houſes in the dead of the Night, with ſuch kinde of Knives in their hands as were found after the Fire in Barrels; and having ſet Watch at every Streets end, had ſuffered none to eſcape, but cruelly ſlaughtered the Husband with the Wife, the Parents and the Children together, ripping up Women with Childe, and not ſparing either the Silver hair, or the Sucking Babe; If there had been a cry at midnight, *They are come*; but no poſſibility of flying from them, or making reſiſtance againſt them; if inſtead of heaps of Stones and Bricks in the top of every ſtreet, there had been heaps of dead Bodies, and the Kennels had been made to run down with gore-blood; ſure this Judgment would have been more dreadful than the Plague or Fire, which have been among us.

2. God might have punished *London* with *Famine*, which is a greater Judgment than the Plague or Sword: If the Lord had broken the whole staff of bread, and cut off all provisions of food from the many thousand souls that lived in and about the City; how dreadful would this have been; If a famine had been so sore in *London*, that people should have been forced to eat one another and their own flesh, as it was in *Samaria* and *Jerusalem*; If instead of houses in *London*, God should have made the people as fuel of the Fire in this judgment, as is threatned, Esa. 9. 19, 20. *Through the wrath of the Lord of Hosts is the Land darkened; and the people shall be as the fuel of the fire, no man shall spare his brother; and he shall snatch on his right hand and be hungry; and he shall eat on the left hand, and not be satisfied; they shall eat every man the flesh of his own arm:* If *London* had been forced through hunger to eat the flesh of their own arms, and the fruit of their own bodies, O what a dismal face would there have been in the City! and how would death have been chosen rather than life; in the by-us-unconceiveable pain of gnawing hunger! Those which *die* by the Plague, or not slain by the Sword, would be counted happy in comparison with them that *live* under such a judgment.

Lastly, The righteousness of God in the judgments he hath inflicted on *London*, appears; in that he might instead of Plague and fire on earth have punished them with the plagues and fire of *hell*; which such sins as we have reckoned up have abundantly deserved. *Tyre* and *Sidon* now in Hell; *Sodom* and *Gomorrah* under the vengeance of eternal fire, were not guilty of such sins as *London* was guilty of.

And what are body plagues here, in comparison of soul plagues hereafter? what is a fire that burns down a City, in comparison with the fire of hell, which shall burn

burn the damned, and never be quenched.

God hath puniſhed *London* no more than her iniquities have deſerved; God hath puniſhed *London* leſs than her iniquities have deſerved, therefore in ſpeaking moſt terribly, he hath anſwered moſt righteouſly.

SECT. VIII.

3. *CConcerning the deſign of theſe judgments. What doth God mean by this terrible voice? by ſpeaking ſuch terrible things in the City of* London? The Lord hath not only ſpoken but cryed and ſhouted, he hath lifted up his voice like a Trumpet; and his voice hath not been inarticulate and inſignificant; but hath had a meaning; and they that have an ear to hear, may underſtand; for as the voice of the Lord hath cryed in the City, ſo the voice of the Lord hath cryed to the City, Mic. 6. 9. *The Lords voice cryeth unto the City, The man of Wiſdom ſhall ſee thy name, hear ye the rod, and who hath appointed it.* Some take notice of the judgments themſelves, and the effects of them upon themſelves and families; They diſcourſe of the Plague, and how many dyed thereby, that they have loſt ſuch a relation, ſuch a friend or neighbour was viſited and dyed quickly; They diſcourſe of the Fire, where it began, how it increaſed and prevailed, what day ſuch a ſtreet fell, and where their houſes were conſumed, what they loſt, and how much they ſaved: And it may be, ſome ſpeak of the hands of men, that were ſuſpected to enkindle and carry it on; but few diſcourſe of the hand of God which ſent both Plague and Fire, and what he means by ſuch ſtrange and dreadful judgments: But the man of wiſdom, ſuch as are wiſe do conſider that

theſe judgments ſpring not out of the duſt, but were ſent down from Heaven, They ſee Gods Name, and Gods hand that hath been ſtretched forth upon *London*. They know that both Plague and Fire have had their commiſſion from the God of Heaven; otherwiſe they could not have wrought with ſuch force and power.

They ſee Gods Name, that is, the glorious attributes of his name diſplayed. God proclaimed his Name before *Moſes* when he cauſed his goodneſs to paſs before him; and diſcovered himſelf to be *the Lord, the Lord God gracious and merciful, ſlow to anger, abundant in loving kindneſs, goodneſs and truth*, Exod. 34. 6. And God hath proclaimed his Name before *London*, in cauſing his judgements to come upon the City; and hath declared himſelf to be *Lord, the Lord God Holy and Jealous, a God that can be angry when much provoked, and yet righteous in the ſecret judgments which he doth inflict*. A man of wiſdom may ſee Geds Name in *Londons* judgments, and as he may ſee power and righteouſneſs in Gods Name; ſo he may ſee grace and goodneſs in the Name of God, which hath paſſed before the City; he may ſee and know that God hath a gracious meaning and deſign of good to *London* in theſe judgments; he may ſee Gods Name, and hear Gods Voice, and what it is that he ſpeaketh by the rod.

Oh that *London* were thus wiſe! that they would open their eyes and ſee Gods Name! Gods hand ſo juſt and righteous; as alſo open their ears, and hear Gods voice, and underſtand Gods deſign ſo gracious, and ſo much for their good! O that God would open the ears of *London*, and bend them to the diſcipline of his judgments! that with the loſs of friends and relations by the Plague, and of houſes and goods by the Fire; they may not loſe the good of theſe Judgements

ments too, though of another kind, yet of far greater value, which God intends them.

The enquiry then is, *What meaneth the* Lord *by the Plague, and by the Fire in the City? what doth he call for by this terrible voice? and look for in* London, *that theſe judgments may turn to their advantage?*

The duties which God expects from London *after ſuch deſolations by the Plague and Fire, are thoſe.*

---

1. *God expects that* London *ſhould awake.* London hath been aſleep; both the fooliſh and the wiſe Virgins have been aſleep; and when ſuch a voice hath come down in theſe judgments, which have been revealed from Heaven, crying in the midnight of their carnal ſecurity, *Behold, the great God is come forth from his place, and is entred into* London *in fury*; ſurely all ſhould awake and ariſe, and prepare to meet him, ſeeing none can flee from him. God hath ſeemed to be aſleep, while he exerciſed ſo much patience towards *London*; his arm ſlept in his boſome; but now the Lord hath been awakened with the loud cry of *England* and *Londons* ſins; his arm hath awaked, and put on ſtrength and vengeance.

Awake! then, O *London awake!* open thine eyes, draw thy curtains; come forth of thy bed; look out of thy windows; *Apparitions! Apparitions!* ſtrange ſights to be ſeen; Behold! Heaven is opened, and God is come down upon Earth; cloathed with garments of lightning: God is come down in his Majeſty, and looks upon *London* with a terrible countenance: Behold the amazing terror of God in the late ſtrange and prodigious Judgements. What! doeſt thou not ſee him? ſurely thou art faſt aſleep ſtill, thine eyes are cloſed, the vail is before them.

Awake! London Awake! open thine ears, Hark! Oh the Trumpet that hath been ſounding from Heaven over the City exceeding loud! Oh the Thundrings of the terrible voice of the Angry God! the voice of the Lord hath been powerful and very dreadful: What! canſt thou ſleep under ſuch a noiſe? ſurely thou art dead aſleep, dead in ſin and ſecurity. What will awaken thee, if theſe Judgments do not awaken thee? If a ſhrill and loud trumpet do not pierce thine ears, will ſoft muſick enter? if the ſound of Cannons be not heard, can any expect that Piſtols ſhould? If when the Lion roareth in thine ears thou canſt ſleep ſtill, will ſoft whiſpers awaken thee? What will awaken thee, if the loud voice of theſe judgments do not awaken thee? The Lord called upon thee before by his Miniſters, by his mercies: now he hath ſhouted in thine ears by his Judgments.

Awake! *London* Awake! Thou haſt been rouzed out of thine habitation; methinks thou ſhouldſt be rouzed out of thy ſecurity: What! ſleep when dying! dying ~~by the Plague~~, and tumbling into the grave! what ſleep when burning! burning by the fire, and tumbling into deſolation! What! ſleep in a ſtorm! when winds are blowing, and waves roaring, ſea entring, and ſhip ſinking! *What meaneſt thou O ſleeper!* could the Heathen Ship-maſter ſay, in ſuch a caſe, unto *Jonah, chap.* 1. 5, 6. when he lay faſt aſleep in the ſides of the ſhip: *Ariſe, call upon thy God; if God will think upon us that we periſh not.* And may not I ſay, What meaneſt thou O ſleepy *London*; haſt thou not perceived the ſtorm that hath beaten ſo fiercely on thy head? doſt thou not perceive that thy ſhip is ſhattered and broken? and the Sea is coming in amain, and thou art in danger of ſinking, and that quickly, unleſs ſome ſpeedy courſe be taken for prevention? And yet canſt thou

thou ſleep ſtill? *Awake*! ariſe! call upon thy God, if ſo be he will think upon us, that we periſh not.

God calls upon *ſleepy ſinners* to awake. Suppoſe you were under the power of cruel enemies, that had killed your husbands, or wives, or dear children and friends; and you knew not how ſoon they might fall upon you, and cut your throats; could you ſleep ſecurely in the ſame houſe with ſuch perſons?

You are under the power of Tyrannical luſts, which are far worſe enemies; you are under the reigning power of ſin, which hath brought the Plague into the City; and whereby ſome of you have been deprived of theſe relations; and you know not how ſoon ſin may bring death upon your ſelves, not only the firſt, but the ſecond death; not only temporal, but eternal death; and deprive you not only of life, but happineſs, and all hopes of the leaſt ſhare in it for ever: And yet can you ſleep ſecurely with ſin in your hearts? with ſuch ſuch an enemy, with ſuch a viper in your boſoms?

When the Fire was in *London*, I believe few of you could take much ſleep for divers nights together; when the Fire was burning in your ſtreets, and burning down your houſes, you could not ſleep in your houſes, leſt the Fire ſhould have burned your perſons too: And, when the Fire of luſt is within you, and burning within you; when the fire of Gods anger is kindled above you, and burning over you; and the fire of hell ſo dreadful and unextinguiſhable is burning beneath you; and you are hanging over the burning lake by a twine thred, which ere long will untwine of it ſelf; and may ere you are aware, and ſuddenly be cut or ſnapt aſunder, and then you muſt drop into the midſt of flames; can you ſleep under the guilt and power of ſin, when you are in ſuch danger?

Awake! ſinners *awake*! God doth not burn you preſently;

ſently, but warns you firſt; he burns your houſes, that you might awake, and ſcape a more dreadful fire. *Awake!* ſinners, when will you awake! how often, how long, how loud ſhall God call upon you, before you will ariſe? *Eph.5.14. Awake thou that ſleepeſt, and ariſe from the dead, and Jeſus Chriſt ſhall give thee life.*

A little ſleep, a little ſlumber, a little folding of the hands to reſt. What! can you ſleep any longer now? Was not this your tone long agoe, when you were under the call of the Word? and is it the ſame under the Rod too? What will awaken you? or when do you think you ſhall be awakened, if ſtill you lie down in the Bed of ſecurity, and love to ſlumber upon the lap of pleaſure, and after a little ſtartle ſleep faſter than before?

Miniſters have preached, and you have ſlept under their Sermons; but when God hath preached, methinks you ſhould awake. When *Paul* preached to *Felix* a Sermon of Judgment, *Felix* trembled. God hath preached One, nay Two Sermons of Judgments; and that more feelingly than *Paul* could; methinks you ſhould awake, and not drop aſleep ſo ſoon, becauſe God gives you a little reſpite to learn his Sermon, before he preacheth the third Sermon, which may be your laſt and ruining Sermon. If you do not awake by the ſound of his judgments before you, you ſhall awake by the ſenſe of his judgements upon you: If the Plague and Fire of *London* do not awaken you, you ſhall be awakened by the plagues and fire of Hell, which you ſhall ſee and feel, but not be able to flee from, as here you might do, if preſently awakened.

God calls upon ſleepy Sinners to awake, and God calls upon *drowſie Saints* to awake; and was there not great need? were not the *Jonahs* gone down into the ſides of the Ships and lying on Pillows? Were not the wiſe Virgins turning fooliſh, ſleeping with the reſt,

untrimm'd

untrimm'd and undreſs'd? Had there not of late a ſtrange torpour and benunimedneſs ſeized upon the ſpirits of Gods own people? Was not the ancient vigour and activity, which once they had in the wayes and Worſhip of God, much abated and decayed before theſe Judgements came upon *London?*

Awake then ye drowſie Saints, *awake!* put on your Garments, which you have laid aſide to the diſcovery of your nakedneſs; ſhake your ſelves from the duſt, which hath covered and ſullied your faces, and looſen the bands of ſleep. God hath been thundring, your Father hath been angry, and diſpleaſed with you as well as with others: Your God hath ſpoken in his Jealouſie, and he hath ſpoken in his fury; he hath ſpoken with a loud voice in righteouſneſs and in Judgment.

Awake! ye Children, your Father is ſtirring, and knocking, and calling, yea he hath entred your Chamber, and ſmitten you on this ſide and that; and yet will you not ariſe? He hath been crying in your ears; now he is looking and harkening whether you will cry in His, and what you will ſay and do for the prevention of the ruine of *England*, which he ſeems to be threatning. It is high time to awake out of ſleep, for now is the utter deſtruction of the City and Nation nearer it may be than you believe or imagine. *Awake* then, put off your Cloaths of night and darkneſs, in which you have been ſleeping, and put on your Garments of light. Cloath your ſelves with humility, and begirt you with all your graces, and get you to Gods knees, hang about his arm; put your ſelves in the breach; *It may be the Lord may think upon us, that we periſh not.*

---

2. *The Lord doth now after his ſpeaking by terrible things, expect that* London *ſhould ſtand in awe of him.* Gods Judgements made this Impreſſion upon *David*, *Pſal.*

*Pſal.*119.120. *My fleſh trembleth for fear of Thee, and I am afraid of thy judgemenrs.* And ſee how the Prophet *Habakkuk* behaved himſelf, when God ſpake with a terrible Voice, *chap* 3.2, &c. *O Lord, I have heard thy ſpeech and was afraid; when God came down from* Teman, *the Holy One from Muont* Paran, *Selah; when the Peſtilence went before him, and burning Coals went forth at his feet; when the Nations were drove aſunder, the everlaſting Mountains were ſcattered, and the perpetual hills did bow; when the Tents of* Cuſhan *were in affliction, and the Curtains of the land of* Midian *did tremble: when God did ride upon Horſes, and his Bow was made quite naked: when the Sun and Moon did ſtand ſtill in their habitations, at the light of his arrowes that went forth, at the ſhining of his glittering Spear: when God did march through the land in his indignation, and walk through the Sea with his horſes, and did wound the head out of the houſe of the wicked, and did ſtrike through habitations with his ſtaves: at this, the* Prophet is *afraid, his Belly trembled, his lips quivered at the voice, rottenneſs entred into his bones,* &c. And when God hath come down from Heaven, the Holy One from Mount *Sion, Selah.* When the Peſtilence hath gone before him, and burning Coals at his feet, when the Lord drove *London* aſunder, ſcattered the Inhabitants, and made the ſtately buildings to bow and fall, whoſe rearing up none can remember; when the Tents of *London* have been in affliction, and the Curtains of the City have trembled: when Death hath been riding upon Horſes, and his Bow hath been made quite naked; when the Heavens have been aſtoniſhed at Gods judgments, and the Sun and Moon have hid their heads in their Habitations, at the ſhining of the glittering Spear: When the Lord hath marched through the City in his indignation, hath wounded the heads of ſo many wicked

wicked with his arrows, and ſtruck through ſo many Habitations with his ſtaves: Oh how ſhould *London* tremble and quiver, and ſtand in awe of his glorious Majeſty, at the voyce of theſe terrible Judgements!

Read and apply what the Lord ſpeaketh by the Prophet *Iſaias*, Chap. 33. 13, 14. *Hear ye that are far off, what I have done, and ye that are neer, acknowledge my might. The ſinners of* Sion *are afraid, fearfulneſs hath ſurprized the hypocrites; who among us ſhall dwell with devouring fire? who among us ſhall inhabit everlaſting burnings?* v. 18. *Thine heart ſhall meditate terror; where is the Scribe? where is the receiver? where is he that counted the Towers.*

Methinks the ſinners now in *London* ſhould be afraid, and fearfulneſs ſhould ſurprize the Hypocrites; when God hath ſent ſo many of their number into the Everlaſting burnings of Hell by the Plague; and by ſuch a devouring Fire hath conſumed ſo many habitations.

Tremble ye ſinners at this, and be ye horribly afraid all ye workers of iniquity! God hath come down with a ſhout, the Lord with the ſound of a Trumpet: He hath taken his weapons in his hand, and hath appeared in *London* as a furious Enemy: ſhall not this make the ſinners in the City to quake, and ſtrike a dread upon the ſpirits of the Rebellious? When the Lord hath ſpoken thus, and done thus; becauſe of our ſins, ſhould not *London*, yea all *England hear and fear, and do no more ſo wickedly.*

Becauſe God was patient formerly, you preſumed: becauſe ſentence againſt your evil works was not ſpeedily executed; *Eccl.* 9. therefore your hearts were hardened and reſolved in your evil wayes. Becauſe the Lord kept ſilence, you thought he was altogether ſuch

an

an one as your ſelves. *Pſ.* 50. You thought it maybe that he took no more notice of you, than you did of him, or that you had no more reaſon to fear him, than he had to fear you. You thought it may be, that God had forſaken the Earth; or had hidden his face, and ſhould never ſee your wickedneſs: And oh how bold have you been, how audacious and fearl[illegible]n ſin? You were afraid to offend man though a Worm, and yet you have not been afraid to offend God the King of the whole World. Mens Laws have kept you from ſome ſins, but the Laws of God have not put upon you the leaſt reſtraint. You have lived and ſin'd as if there were no God, or as if he had been ſo gentle, and milde, and merciful, that you might do any thing to him, and he not be diſpleaſed with you: or as if though he were diſpleaſed, yet his diſpleaſure were not to be regarded, and that he had no power to execute vengeance upon you.

But now Gods patience hath in a great meaſure been turned into fury. Now ſinners you may perceive a little that God can be angry; and when his anger is kindled but a little, if it doth expreſs it ſelf ſo dreadfully; what dreadful expreſſions will there be of it, when it breaks forth into an open flame? If his anger be ſuch in the day of ſome lighter, temporal Judgments; what will it be in the day of the Revelation of the treaſures of it, upon all the wicked, at the appearance of Jeſus Chriſt?

But Gods vengeance now in theſe Judgements ſhould work your hearts to a fear and awe of this righteous Judge, who hath done ſuch executions in the City; it ſhould bridle and ſtay you in that fearleſs courſe of ſin, in which you were ruſhing on as the Horſe ruſheth into the battel.

When *Balaams* Aſs ſaw the Angel ſtand in the way with

with a drawn Sword, he was afraid, and would not go forward, though ſpurr'd on, and beaten by his Maſter. And when God ſtands in the way with his Sword of Judgment which hath made ſuch ſlaughter already, and lifted up again to ſtrike you, methinks you ſhould be afraid, and turn back: It is the way to Hell that God ſtands in by his Judgments; and will you break through all into thoſe flames? Oh ſtand in awe, and ſin not, commune with your own hearts. Conſider what hath been doing in *London*, and who hath done theſe things. You have nearly eſcaped it may be with your lives: Oh learn to fear the glorious and fearful Name of *the Lord God* in theſe dreadful Judgments.

And as God doth expect that the World and his Enemies ſhould ſtand in awe of him; ſo alſo much more that the righteous and his people ſhould. Some it may be when God gave them free acceſs to him, and admitted unto familiarity with him, and encouraged them to boldneſs and confidence, and ſtrowed their path with nothing but Mercy; it may be might abuſe his goodneſs, and forget to mingle faith and love with due reverence and reſpect; and began to be too ſawcy with God, and peremptory, and did not conſider their original and diſtance, and forgat the ſeverity which they deſerved for ſin. Therefore God appears in the way of theſe Judgments with ſuch terrible rebukes, that his own people might be brought unto a due awe and fear of his Name; that if they love him, they may fear him too; if they pray with boldneſs, they may pray alſo with reverence; if they rejoyce in his goodneſs, they may tremble alſo at his Judgments.

---

3. *God doth expect that* London *ſhould now ſearch and try their ways.* When God had puniſhed *Jeruſalem*

ſalem with dreadful Judgments, in the Lamentation of which, the Prophet *Jeremiah* doth ſpend a Book, ſee what uſe and improvement he calls upon the People to make hereof, Lam. 3. 40. *Let us ſearch and try our ways, and turn again unto the* Lord. This was the practice of *David* in the day of his trouble, *Pſal.* 77.6. *I commune with mine own heart, and my ſpirit made diligent ſearch.* It hath been *a day of Gods wrath in* London, *a day of trouble and diſtreſs, a day of waſting and deſolation, a day of darkneſs and gloominеſs, a day of clouds and thick darkneſs*, as it was in *Jeruſalem*, Zeph. 1. 15. There have been dark and thick Clouds over *London*, which in part have broken into dreadful Storms and amazing Tempeſts of Gods anger expreſſed in the late Judgments; and all have been the product of *Londons* ſins, which may yet produce far worſe effects: *London* is then called upon with a loud voice, to ſearch and finde out thoſe ſins which have been the troublers of the City. I ſuppoſe that true Citizens would be forward to ſearch after thoſe perſons that had a hand in the firſt kindling and carrying on the Fire, which burned their Habitations to the ground: give me leave, and I ſhall make a diſcovery of *Londons* Incendiaries, how you may finde the perſons, how you may trace their footſteps, what marks they bare, what their Names are, and where their abode; and need I lead you far in the ſearch? The *ſinners*, the *ſins* of *London* did kindle the Fire of *London*; it was ſin which fired the firſt houſe, and ſin was like Oyl poured upon the flames which put ſuch fury unto them, that none could withſtand until the greateſt part of the City was fallen and turned into aſhes; the Swearers, the Sabbath-breakers, the Adulterers, the Drunkards, the Unrighteous, the Prophane, and the like ſinners have been *Londons* Incendiaries,

diaries, and had a hand in pulling down this and other judgments upon the place where they lived; and is it hard to find out these persons? are they gone far from the place of their former abode? the skirts of *London* are remaining, and if you turn up the skirts, or turn your eye under them, and look into the houses standing about the City, may you not finde many of these persons, these vile sinners inhabiting, who are still blowing hard at the Fire of Gods anger, and pulling hard with cords of vanity and sin, for further judgements? Search, *London* search, and finde out thine enemies, thy destroyers; hast not thou destroyed thy self? Search, and finde out thy sins, which have brought such mischiefs and ruines upon thee.

Sinners, enter into your closets, retire into your selves, take the candle of the Lord, and look into your inner rooms, make a strict search into your hearts, find out those filthy Lusts which lodge in dark corners, and bring them forth to be slain; read over the old records of your lives, consult the Register of your Consciences, revolve in your minds your former sins; take the glass of the Word, and look upon your faces in it, and see how many spots it will discover which you never before did perceive; not beauty spots, but spots of deformity, Plague-spots, Death-marks, Hell-tokens, such as will bring upon you inevitable misery, unless they be wiped off; Take the Rule of the Word, and measure your actions by it, and you may quickly perceive how much they have fallen short, how crooked they have been, *Rectum est index sui & obliqui*: compare your actions with the straight rule of Gods Law, and you may finde out many irregularities; If you do not finde out your sins, your sins will finde you out, and Gods judgements will finde you out; and if you be found out in your sins,

wo be to you; O the horror which will be upon your consciences when ruining judgments are inflicted upon you particularly, and you cannot escape, when Death looks you in the face, and comes with the sting of sin in its mouth to devour you! But O the horror you will be under hereafter, if you be taken away in your sins! when your souls shall be summoned, immediately after their separation, unto the bar of God, where you will be searched and tryed, and condemned to everlasting torment, by an inevitable and irreversible sentence of the Judge himself: O therefore hearken to the voice of God in these temporal judgments on the City (after which you still remain alive, through infinite patience) which calls upon you to search and try your ways, that you may escape more fearful judgments which may be preparing for you; labour to finde out your sins which are the cause of all judgements, temporal and eternal; and to help you in your search after sin, read the Catalogue I have given you of *Londons* sins, and examine your selves thereby; be very serious, and thorow, and impartial in this search; sequester your selves often from all company; ease your minde of the load of worldly business; leave the carriages at the bottom of the hill; strive against temptations and indispositions to the work; set your selves in the Presence of the Heart-searching God; beg the help of his spirit to discover to you what hath displeased and provoked him; search after sin as offensive to God, and as destructive to your selves, as your worst enemy, as the cause of Plague and Fire in *London*, and as that which will bring the Plagues and Fire of Hell upon you, if it be not found out and subdued.

---

4. *God doth expect that* London *should acknowledge their*

their ſins unto him. When the Prophet had directed the people to ſearch and try their wayes after the execution of ſuch Judgments upon them, *Lam.* 3. 40. ſee the following direction, v. 41, 42. *Let us lift our hearts with our hands unto God in the Heavens: we have tranſgreſſed, and have rebelled,* &c. thus the Prophet doth confeſs the ſins of *Jeruſalem,* Chap. 1. 8, 9. *Jeruſalem hath greatly ſinned, therefore ſhe is removed. Her filthineſs is in her skirts, ſhe remembred not her laſt end, therefore ſhe came down wonderfully;* and thus the Daughter of *Zion,* as ſhe bewaileth her affliction, ſo ſhe acknowledgeth her tranſgreſſion, v. 17, 18, 20. Zion *ſpreadeth forth her hands, and there is none to comfort her. The Lord is righteous, for I have rebelled againſt his commandment. Behold O Lord for I am in diſtreſs, my bowels are troubled, mine heart is turned within me, for I have grievouſly rebelled.* Thus *Daniel* after dreadful judgments maketh confeſſion of the ſins of the people of *Iſrael,* chap. 9. 4, 5, 6. *I prayed unto the Lord, and made my confeſſion, and ſaid, O Lord the great and Dreadful God, we have ſinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and thy judgments: neither have we hearkned unto thy ſervants the Prophets, which ſpake in thy name to our Kings, our Princes, and our Fathers, and to all the people of the land,* and v. 11, 12. *Yea all* Iſrael *have tranſgreſſed thy law, by departing, that they might not obey thy voice; therefore the curſe is poured upon us, and the oath that is written in the law of* Moſes *the ſervant of God, becauſe we have ſinned againſt him: And he hath confirmed his word which he ſpake againſt us, and againſt our Judges that judged us, by bringing upon us a great evil: for under the whole Heaven hath it not been done, as it hath been done upon* Jeruſalem.

God doth expect that *London* ſhould find out their ſins, and having found them, that they ſhould make

confeſſion of them: O that the Prophane and ungodly generation of *London*, whoſe ſins have been enumerated in the Catalogue, would be perſwaded to get alone by themſelves, and conſider their evil ways, and what the conſequents of their ſins have been in bringing down temporal Judgments, what the conſequence of their ſins is like to be, even the bringing upon them eternal Judgments, and that they would fall down and proſtrate themſelves at Gods foot, and covering their cheeks with ſhame and bluſhing, becauſe of their filthineſs and foul ſins under the view of ſo holy an eye, that they would acknowledge their tranſgreſſions unto him not only in general, but alſo particularly, with their heinous aggravations! O that with an inward deep ſenſe, with a bleeding, broken heart, they would fill their mouths with confeſſion! that they would take to themſelves worde and ſay, *We have rebelled againſt thee O Lord, and done wickedly, and grievouſly offended thee; ſo fooliſh have we been, and ignorant of thee, we have been worſe than beaſts before thee; the Ox acknowledgeth his owner, and the Aſs his maſter; but, though we are thy creatures, and live upon thy bounty, and are daily at thy finding, yet we have not acknowledged thee, and have had leſs conſideration, than thoſe creatures, who have had no reaſon; we have been a ſinful people, laden with iniquity, a ſeed of evil doers, children that have been corrupters, who have forſaken thee, and by our wickedneſs provoked thee to anger. We have been ſtubborn and diſobedient; ſerving thine enemies, the devil and our own luſts, but neglected, yea refuſed to ſerve and worſhip thee in our families and cloſets, living as if there had been no God in the world. We have ſeldom if ever taken thy Name into our mouths, unleſs it hath been in vain, unleſs in our Oaths and Curſes. We have prophaned thy Sabbaths, and defiled their ordinances, and have often been more wicked on the Lords day, than*

any

any day of the week beſides. When we were children we diſobeyed our Parents, but diſobeyed thee much more, who didſt command us to honour them; when we were children in years, we were grown Men and Women in ſin; when we were weak in body, we were ſtrong in ſpirit to commit iniquity; we learnt the trade of ſin before any other, and were apt Schollars in the School of the Devil, when dull & blockiſh to learn anything, which was good; we were wiſe to do evil, when to do good we had no underſtanding; our iniquities have increaſed over our heads, faſter than our years have done: Since we have been governours of others, we have had no government upon our own ſpirits, and have endeavoured to lead thoſe under our charge with us in the way to Hell, inſtead of labouring to draw them into the way of Heaven, by our example, command and perſwaſions; and we have filled up all our relations with ſin, inſtead of filling them up with a duty. If we have not murdered any with our hand, we have murdered many with our tongue, ſwords have been in our lips, and bitter reviling ſpeeches in our mouths, heart murder we have been guilty of, O the inordinate anger that hath boiled in our hearts! O the envy and malice which have gnawed our ſpirits, and been working daily within us! and eſpecially thoſe perſons have been moſt hated by us, who had thine image upon them, and have been beſt beloved by thee; we have ſcorned them, and looked upon them as mean-ſpirited people; we have ſeparated them from our company, as thoſe who damp and ſpoil our mirth by their words and looks of reproof; yea, we have perſecuted them as factious and ſeditious perſons, when in truth it was their holineſs and converſation that did contradict and condemn our wicked practices, which did ſtir up our anger againſt them; we have ſcoft at them, who have prayed for us, and we have lookt upon them, and dealt with them as our enemies, becauſe ſo to our luſts, who were the beſt friends to our ſouls, and above

all things desired our Salvation. Thou hast given us Corn, and Wine, and Oil, and plentiful provisions for our body, but we have abused thy mercies by our intemperance and luxury: we have been guilty of drunkenness and gluttony; we have indulged our flesh and sensual appetite; we have lived in pleasure and been wanton; we wallowed, like so many swine, in the mire and dung of some filthy sins, which it is a shame to speak of: we have had eyes and hearts full of lusts and adultery, and have broken forth into such vile actual sins of uncleannesses, as would raise blushes in modest cheeks to hear but the mention of; we have been unjust and unrighteous in our dealing, have wronged and defrauded our neighbour, though thou hast threatned to be avenged on all such persons; O the lies we have spoken, the slanderous backbiting speeches we have uttered! O the discontentment, murmuring, envying, evil concupiscence, inordinate affection, and wicked distempers which have been in our spirits! and though we have broken all thy Laws, and are guilty of such notorious sins, yet O the impenitency and hardness of our hearts! though no Salvation is attainable but by Christ, who is freely tendered unto us, yet O the unbelief of our hearts, and neglect of our own Salvation! We have sinned, we have sinned against thee, and what shall we do unto thee, O thou preserver of men!

God expects that *London* should make Confession of their sin, and it could be wish'd that *London* would joyn together like one man in this work; but if this cannot be, and they want common mouths to open their hearts and sins before the Lord in particular Confession, let every one of them be a Mouth to himself, and get into his Closet, and there acknowledge *Londons* sins; and if those who are most guilty, do neglect this work, let Gods people do it in their room, and confess not only their own sins, but also the

sins

ſins of the profane and wicked where they live, and that not only becauſe God is diſhonour'd, but alſo becauſe they are in danger of being ruin'd by the unbewail'd ſins of others.

---

5. *God doth expect that* London *ſhould be humble under theſe Judgments.* God inflicted Judgments on the children of *Iſrael* in the Wilderneſs, *to humble them*, Deut. 8. 16 and he promiſeth after the ſoreſt diſtreſſes which he brings his people into for their ſins, to remember his Covenant, *if their uncir. umciſed heart be humbled*, Levit. 26. 40, 41, 42. Yea he promiſeth to exalt ſuch in due time, *who humble themſelves under his mighty hand*, 1 Pet. 5. 6. Gods mighty hand hath been ſtretched forth upon *London*, God expects that *London* ſhould be humble; he hath humbled them by his Judgments, he expects that they ſhould humble themſelves under his Judgments; God hath ſtained the Pride of *London*, he expects that they ſhould let down their plumes; he hath brought them down, and he expects that they ſhould lye low; he hath brought Poverty among many of them in regard of their Eſtates, and he expects that all of them ſhould be poor in regard of their Spirits; he hath made many of them mean in regard of their Condition, and he expects that their diſpoſition and affection ſhould be accordingly: God hath laid many Perſons in the duſt by the Plague, and he hath laid many Houſes in the duſt by the Fire, and he expects that thoſe which ſurvive and remain after ſuch Judgments, ſhould lay themſelves in the duſt for their ſins. Humble thy ſelf then, O *London*, humble thy ſelf before the Lord, lick the duſt of his feet, put off thy Ornaments, and gird thee with Sackcloth, cloath thy ſelf with Humility. God hath ſpit in thy face, wilt

thou be proud of thy beauty again? he hath burnt the City with Fire, wilt thou be proud of thy Buildings and ſtately Edifices any more? he hath conſumed much of the fuel of thy pride, and he expects that thy pride ſhould be abated, and that thou ſhouldſt abaſe thy ſelf, and humble thy ſelf before him.

---

6. *God doth expect that* London *ſhould accept of the puniſhment of their iniquity.* Levit.26.40, 41, 42. *If my people ſhall confeſs their iniquity, and the iniquity of their Fathers, and be humbled, and accept the puniſhment of their iniquity, then will I remember my Covenant, and remember the land.* God expects that *London* ſhould juſtifie him in the ſevereſt Judgments which he hath inflicted upon them; as they ſhould acknowledg their ſins, ſo they ſhould acknowledge their demerit, and that the Lord hath puniſhed them no more, yea, that he hath puniſhed them leſs than the iniquities have deſerved: As they ſhould bring a bill of Inditement againſt themſelves, ſo they ſhould bring a bill of Acquittance of God; God expects that they ſhould ſay, as *Neh.* 9.33. *Thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly.* Or as Dan. 9.7, 8. *O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, becauſe we have ſinned againſt thee.* Let not *London* murmure or repine, let not *London* finde fault and complain of God, becauſe of his Judgments, *Lam.*3.39. *Why doth the living man complain, a man for the puniſhment of his ſin?* God hath opened his mouth, and ſpoken *terribly*, but let *London* ſhut her mouth, becauſe God hath ſpoken *Righteouſly*; God hath ſpoken with a loud Voice, let *London* be in deep ſilence; *I was dumb, I opened not my mouth*, ſaith *David*, *becauſe thou didſt it*,

Pſal.

Pſal. 39. 9. When *Nadab* and *Abihu* the two Sons of *Aaron* were conſumed with Fire from Heaven, for offering ſtrange Fire before the Lord, It is ſaid, that *Aaron held his peace*, Lev. 10. 1, 2, 3. So when God hath conſumed the City of *London* with Fire, for the ſins of the Inhabitants, let them hold their peace, becauſe they have deſerved it. Let *London* be ſtill, and know that God is righteous; let *London* lay her hand upon her mouth, and her mouth in the duſt; let *London* cloſe up her lips, and ſeal them with ſilence; or if ſhe open them, let her mouth be filled with Confeſſions, not with Complaints; oa if ſhe complain, let her complain to God, but let not complain of him; if ſhe complain, let her complain againſt her ſelf, but let her not complain againſt God; let her complain of her own ſin and wickeneſs, but not of Gods Judgments ſo righteous. Let *London* wonder it is no worſe with her, when both her ſin and her danger was ſo great; let her wonder, when God was ſo angry, that he ſhould put any reſtraint upon it; that when wrath was come forth, that it proceeded no further; let her wonder that the Plague did not quite depopulate her, and that the Fire did not wholly conſume her; let her wonder it is ſo well with her, that ſhe is not made a Deſolation, and ſay, *It is the Lords mercies we are not conſumed*, Lam. 3. 22.

---

7. *God doth expect, that* London *ſhould mourn for her ſins.* We read, *Jer.* 3. 21. *A voice was heard upon the high places, weeping and ſupplication of the houſe of* Iſrael. When the terrible voice of Gods Judgements hath been heard in *London*, God doth hearken for voice of Weeping and Supplications; this Gods voice doth call for; when breaches were made in the City of *David*, Iſa. 22. 9. *then did the Lord of hoſts*

call

call to weeping, and to mourning, to baldneſs, and to girding with ſackcloth, v.11. and when inſtead hereof there was *joy and gladneſs, eating fleſh, and drinking wine*, the Lord is ſo angry, that he threatneth, *ſurely this iniquity ſhall not be purged from you till you die*, v. 13.14. See alſo what the Lord calls for to the Daughter of *Sion* under her Judgments, Lam. 2.18,19. *Let teares run down like a river day and night, give thy ſelf no reſt, let not the Apple of thine eye ceaſe: Ariſe, cry in the night, in the beginning of the Watches pour out thine heart like water before the face of the Lord.* God doth not only expect that *his Miniſters and Prieſts ſhould weep between the Porch and the Altar*, when ſore Judgments are upon his Land, as *Joel* 2.17. but alſo that the People ſhould weep too, *that the Bridegroom ſhould go forth of his Chamber, and the Bride out of her Cloſet*, as *v.*16. that people ſhould be *afflicted, mourn and weep, that their laughter ſhould be turned into mourning, and their joy into heavineſs*, Jam.5.9. He expects that thoſe which eſcape his Judgments *ſhould be like Doves upon the mountains, every one mourning for his iniquities*, as Ezek.6.16. *London* may mourn for her Judgments which have been ſo dreadful, but God expects they ſhould mourn more for his diſpleaſure, which hath been the cauſe of theſe Judgments, and moſt of all for their ſins, which have been the cauſe of his diſpleaſure.

Weep, London, *weep* for thy ſins, which have been ſo many and provoking; let thine eye affect thine heart: When thou lookeſt into thy Burying places, and thinkeſt how many of thy people have lately there taken up their habitation; it ſhould draw teares from thine eyes to think of thy ſins, which opened the doores of thoſe lodgings unto them: Methinks, when thou paſſeſt thorow thy ruinous Habitations, and ſeeſt the heaps of Stones at the top of thy ſtreets, when thou vieweſt thy half-

half-Churches and bare Steeples, and ragged Walls, and open Vaults, and the diſmal Solitude in thoſe places, which not long ago were full of people, it ſhould fill thine heart with ſorrow for thy ſins, which have kindled ſuch anger in the breaſt of God, as to ſend the late dreadful Fire, which hath made ſuch deſolations.

Mourn, London, *mourn*, put on Sackcloth, thou ſeeſt in part what an evil thing and a bitter it is, to offend a Holy and Jealous God; the effects of ſin here are fearful ſometimes, what evil is there in ſin then which is the cauſe of thy Ruines. God looks now that the ſinners of *London* ſhould become Mourners: We read of a mark which was ſet upon the foreheads of them in *Jeruſalem*, which did mourn and cry out for the Abominations that were done in the midſt thereof, and they were ſeparated from temporal deſtruction which was brought upon the reſt, *Ezek.*9.4,6. God doth ſet a mark upon them that mourn in *London* for the ſins of *London*, and however he may deal with them in regard of temporal Calamities; be ſure he will ſeparate them, and preſerve them from eternal deſtruction.

Methinks, the fall of *London* calls for a Mourning like the *Mourning of* Hadadrimmon *in the Valley of* Megiddon, where *Joſiah* fell in battle, *Zach.*12.11. And there ſhould not only be publick mourning, but alſo private mourning, and ſecret mourning; Families apart: It becomes Chriſtians now, after ſuch ſtrokes of Gods wrath, to keep ſecret Faſts, to bewail *Londons* ruines, eſpecially to bewail *Londons* ſins; their eyes ſhould weep in ſecret places, for the Abominations commited in the City, and bedew Gods feet with their teares, that if poſſible they might turn away his diſpleaſure.

8. *God*

8. *God doth expect that* London *should labour to pacifie his anger.* When God threatned to send the Sword, and to cut off from *Israel the head and the tail, the branch and the rush in one day*, and to send the Famine so sore that they should *eat every man the flesh of his own arm*, yet it is said, *For all this his anger is not turned away, but his hand is stretched out still*, Isa. 9. 14, 17, 20, 21. And now God hath executed his Judgements of Plague and Fire in *London*, have not we reason to fear that his anger is not yet turned away, but his hand is stretched out still? When the *houses* of *London* were consumed, which were the fuel to the late Fire, then the Fire quickly went out; and if the *sins* of *London* had been consumed with the houses, if the Inhabitants of the City had not brought forth their sins, when they were forced to leave their goods behind unto the flames, then we should have reason to think that the Fire of Gods anger was gone out, and his wrath turned away from the escaped remnant of *London*, insomuch as the sins of *London* have been the fuel, as it were to this Dreadful Fire; but when so much sin after such Judgements is saved alive, untouch'd, and unmortified; when the Plague of sin doth rage so much after the Plague of Pestilence is removed; and the Fire of lust doth burn so much, when the other Fire is extinguished; when *Londoners* who have taken new houses, have brought into them their old hearts, and live in the practice of their sins; when the Swearers, and Prophane, the Drunkards and Unclean, the Covetous, Unrighteous, and loose Livers still persevere in their wicked courses, and no Judgement will put a stop to them, but they grow more hardned and incorrigible, when as it is said, *Jer.* 5. 3. the Lord hath *stricken them*

for

for ſin, *but they are not grieved, conſumed them, but they refuſe to receive correction, making their faces harder then a Rock, and refuſe to return*: what can we conclude, but that Gods anger doth ſtill remain, yea is more enraged by this aggravation of their wickedneſs, and that he is ſtretching forth his hand to give them another blow.

God doth expect that *London* ſhould uſe ſome means to pacifie his anger; and he gives them time for it by the pauſes which he makes between his Judgements, being ſtill ſlow to anger, and unwilling, if he be not even forced unto it, utterly to deſtroy this place, where his Name hath been called upon. O that *London* would be perſwaded unto this Duty, which doth ſo much concern their ſafety and happineſs: when the Fire was in *London*, and it burned ſo furiouſly and dreadfully on the Munday, and Tueſday, *Londoners* hearts were ſunk within them, having little hopes of getting victory over this conquerer, which marched thorow their ſtreets, and therefore little reſiſtance was made, but all were buſily employed in flying from him, with their goods; but when the fury of the Fire was ſomething abated on the Wedneſday, and they began to conceive any hopes that it might be extinguiſhed; then they pluck up their ſpirits, and joyn their forces, and many thouſand hands are at work in drawing waters, and pouring them upon the Flames, and their pains through Gods bleſſing was not unſucceſsful: The Fire of Gods wrath which ſhall devour the wicked and burn them everlaſtingly, will be ſo furious and dreadful that the hearts of the damned will ſink under it without the leaſt hopes of ever extinguiſhing this Flame, or flying from it when it hath once got hold of them: And therefore they will not attempt, but let alone all endeavours for ever to

turn

turn away Gods diſpleaſure, and to put out the unquenchable Fire of Hell: but the Fire of Gods wrath and anger *here* may be put out, and the *flames of his anger* may be turned into *flames of Love*; Gods anger which hath been ſo hot againſt *London* may be cooled, his wrath alleviated and his diſpleaſure removed: there is Hope in *Iſrael* concerning this thing, God is not yet grown ſo furious that he will not be ſpoken unto, he is eaſie to be entreated, and therefore *London* may be encouraged in their endeavours to pacifie his anger. Let them not ſay as *Iſrael* of old, Jer. 2. 25. *There is no hope, no, for I have loved ſtrangers, and after them will I go.* Though Gods anger be not yet turned away, yet it *may* be turned away; and though one hand be ſtretched out to deſtroy you, yet the other hand is ſtretched forth to ſave you; *for he ſtretcheth forth his hand all the day long, to a diſobedient and gain-ſaying people*, Rom. 10. 21. O Labour then to pacifie Gods anger, to quench this Fire; ariſe and gird your ſelves with humility; pluck up your ſpirits, and ſtir up your ſelves to lay hold on God, and ſtop him in the march of his Judgments; bring forth your buckets, draw water, and pour it forth before the Lord; let your eyes be like Fountains of tears, the voice of weeping, and mourning for ſin, doth turn Gods bowels within him, *Jer.* 31. 18, 19, 20. I have ſurely heard *Ephraim* bemoaning himſelf, *Thou haſt chaſtiſed me, and I was chaſtiſed*, &c. and when he *repented* after ſuch chaſtiſements, and was *aſhamed* of his ſin, God doth relent, and his bowels are moved for him, *Is Ephraim my dear Son! is he a pleaſant Child? for ſince I ſpake againſt him, I carneſtly remember him ſtill, therefore my bowels are troubled for him; and I will ſurely have mercy upon him ſaith the Lord.* If *London* would be chaſtiſed, and receive the impreſſions of grief and ſhame for their

ſins

ſins by theſe Judgements, Gods bowels would be moved, and his fierce anger would be changed into tender compaſſions; and though he hath ſpoken terribly againſt *London*, yet he would now ſpeak comfortably unto her, he would earneſtly remember her, and make her glad according to the days wherein he hath afflicted her, and the years wherein ſhe hath ſeen evil; there is an excellent vertue in the tears of true repentance, accompanied with the blood of Chriſt, applyed by faith to quench the fire of Gods anger.

Sinners, God is angry with you, *Pſal.* 7. 11. *God is angry with the wicked every day*, and it is worſe to have God angry with you, than all the men in the world; his favour is better than Life, his diſpleaſure is worſe than Death: to have God angry with you, who is ſo Juſt and Jealous, who is ſo potent and furious, is very dreadful; if the wrath of an earthly King be like the roaring of a Lyon, what is the wrath of the King of Heaven? and when his anger is ſtirred up by your ſins, and blown into a flame, and breaks forth upon you, what will you do? you cannot hide your ſelves in any place where his all-ſeeing-eye will not finde you; you cannot flye into any place, where his ſtretched-forth arm will not reach you; you cannot gather ſuch ſtrength as to make head againſt him, and defend your ſelves from the ſtrokes of his vengeance, *who can ſtand in his ſight when once he is angry?* Pſal. 76. 7. O then labour to pacifie his anger, you cannot fly from him, O then fly unto him; you cannot ſtand in his ſight when he is angry, O then fall down at his feet; make peace with this adverſary, whileſt you are upon the way, before he deliver you to the officer Death, and caſt you into the priſon of Hell.

Sinners,

Sinners, Gods patience doth as yet hold his arm; and his mercy calls upon you to repent, and he invites you to make your peace with him, Isa. 27. 4, 5. *Who would set the briers and thorns against me in battel, I would go thorow them, I would burn them together; or let him take hold on my strength, and make peace with me, and he shall make peace with me.* You will be like briars and thorns, which will easily take fire, and quickly be consumed in the time of Gods anger; and if briars and thorns do offer to contend with devouring Fire, what will be the issue, but the burning of them up without remedy; you will finde it sharp and painful for your feet, if you kick against the pricks; you will dash out your brains, if you run your head against a Rock, or a brazen wall; none ever hardened themselves against God, and prospered; none ever fought against the God of Heaven by their sins, but they were wounded, and in the end destroyed; sin, when it is finished, bringeth forth Death, and wrath, and misery for ever: O then lay hold on Gods strength, and make peace with him; run to him, take hold of the Scepter of grace and reconciliation, which is held forth unto you; take hold of his arm, and plead with him for mercy; take hold of his Son who is offered to you, who is set forth to be a propitiation for the remission of sins which are past, through the forbearance of God, *Rom.* 3. 25. as yet God hath forborn you; as yet you are on this side of the Grave, and Hell, and there is a possibility of turning away Gods anger which is kindled against you, of flying from that wrath which is pursuing of you, of escaping those miseries which are preparing for you; and therefore lay hold on Christ, who is freely tendered unto you, who is able and willing to save you, and make your peace with the Father, and to procure a pardon

pardon for you; and further to move you, you are not only offered peace and reconciliation, but you are entreated to be reconciled, Miniſters entreat you, yea God himſelf, and Jeſus Chriſt by us, doth entreat, and pray, and beſeech you, that you would accept of reconciliation, 2 *Cor.* 5.20. Be aſtoniſhed O ye Heavens! and wonder O ye Angels! Be aſtoniſhed much more ye Sinners! and be rapt up with admiration O ye Rebels! the King of glory againſt whom you have rebelled, and who could cruſh you ſo eaſily without any injury to himſelf, is not only willing to lay aſide his anger, but alſo entreats you to accept of reconciliation; heartily embrace Jeſus Chriſt upon his own terms, and the work will be done, otherwiſe the fury of the Lord will be ſo much the more provoked, and the Fire of his anger will break forth into ſuch a flame, as none ſhall be able to quench; otherwiſe the Lord will be ſo much the more enraged againſt you, and meet you like a *roaring and devouring Lyon*, or *like a Bear bereaved of her Whelps; and rent the Caul of your heart, yea tear you in pieces, when there ſhall be none to deliver*, Hoſ. 13.7,8. Pſal. 50.22.

---

9. *God doth expect that* London *ſhould turn from her evil ways*, 2 Chron. 7. 14. The Lord maketh a ſweet promiſe under the dreadful Judgments of Famine and Peſtilence, which ſometimes he ſendeth upon his people for their ſins, *If my people which are called by my name ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked wayes: then will I hear from Heaven, and forgive their ſin, and will heal their Land.* God doth not only expect that Londoners ſhould now acknowledge their ſins, and humble themſelves, and mourn for their ſins; but alſo that they ſhould turn from them, otherwiſe pardon, and healing,

and his favour is not to be obtained, neither are further judgments likely to be prevented; they muſt *confeſs and forſake their ſins, if they would find mercy*, Prov. 28.30. the micked muſt *forſake their way* of ſin, & *turn unto the Lord*, & then *he will have mercy, and abundantly pardon*, Iſa.55.7. God threatneth to go on to puniſh ſuch as go on to tranſgreſs, Pſal.68.21. *He will wound the head of his enemies, and the hairy ſcalp of ſuch as go on ſtill in their treſpaſſes.*

Break off then your ſins by repentance, and caſt away all your tranſgreſſions from you; put away the evil of your doings from before the holy and jealous eyes of God; ceaſe to do evil; cleanſe your hands you ſinners, and purifie your hearts ye wickedly-minded; waſh your ſelves in the fountain of Chriſts blood ſet open to you, that you may be cleanſed from all filthineſs of fleſh and ſpirit, and be partakers of holineſs, and the divine nature; deny all ungodlineſs and worldly luſts; abſtain from fleſh-pleaſing ſins, which war againſt the ſoul; and be not conformed to the wicked cuſtomes of wicked men, neither follow this ungodly generation to do evil, much leſs run with them to the ſame exceſs of riot; but be ye transformed by the renewing of your minds, and live ſoberly, righteouſly and godly in this preſent evil world; and let the time paſt of your lives be ſufficient wherein you have wrought the will of the fleſh, and ſerved divers luſts, and caſt a blot upon the profeſſion of Chriſtianity: now be blameleſs, and harmleſs, and unrebukeable in the midſt of a crooked and perverſe Nation; caſt off the works of darkneſs; lay aſide your night-vail of ignorance; put on the robes of light; walk honeſtly, as in the day, ſhining as lights where you live; forbear all works of darkneſs and ſin; and as he which hath called you is holy, ſo be ye holy in all manner of converſation.

Sinners, turn from your evil ways, otherwiſe iniquity will be your ruine. *Drunk-*

1. *Drunkards turn from your evil wayes*; over-charge not your ſelves with exceſs, where God allows you enough for uſe; *Look not upon the Wine when it is red, when it giveth its colour in the Cup, when it ſparkleth and moveth it ſelf aright. At laſt it biteth like a Serpent, and ſtingeth like an Adder*, Prov. 23. 31, 32. *wounds* and *woe* are the iſſue of exceſſive drinking, *v.* 29. this ſin may be ſweet and pleaſing to the eye and appetite in the temptation; but it will wound and ſting the conſcience, worſe than any Adder or Serpent can do the body, in the reflection. God hath put bitterneſs into the Cup by his Judgments, and will you drink as deep as before? are you reſolved to taſte the dreggs that lye at bottome? the Cup hath poiſon in it, ſoul-poiſon, and will you drink of it ſtill, though you murder and deſtroy your ſouls for ever by this ſin? the Cup hath wrath in it, the wrath of an angry God, and is it good for you to drink off the Wine of Gods wrath? Drunkenneſs hath been your ſin, and if you go on, God threatneth that Drunkenneſs ſhall be your puniſhment, Jer. 15. 12. *Speak unto them this word, thus ſaith the Lord, every bottle ſhall be filled with Wine*; Drunkards like this very well, they are very well pleaſed that their bottles ſhall be filled with Wine, that they may empty them, but underſtand the meaning, v. 13. 14. *Thus ſaith the Lord, I will fill all the inhabitants of the Land with Drunkenneſs; and I will daſh them one againſt another, even the Fathers, and the Sons together: I will not pitty, nor ſpare, nor have mercy, but deſtroy them.* Drunkards, you reel and fall ſometimes with your ſin; God will make you reel and fall by his judgments, and daſh you one upon another, yea daſh you in pieces, and deſtroy you without pitty or mercy. Will you not forbear your Cups, and exceſſes, God will put a Cup of trembling and aſtoniſhment into your hand; he will put Gall and

Worm-wood into your Cup, and make you taſte the bitter effects of this ſin; if he do not ſeverely ſcourge you for this ſin here, he will be ſure to torment you for this ſin for ever.

Turn ye drunkards from your evil ways; vomit up your ſin by repentance; weep and mourn for all your ſinful mirth and jollity; and take heed of returning with the Dog, and licking up the Vomit which you have diſgorged: avoid the occaſions of this ſin; ſhun the company of ſuch as have been your tempters; take heed of coming into the places where you have been drawn in to commit it; make a covenant with your feet that they may never lead you out of the way of God, into ſuch places, where you have been ſo often overtaken; curb and reſtrain your appetite, take ſome kind of holy revenge upon your ſelves; deny your ſelves; deny your ſelves ſome things which are lawful in themſelves, becauſe occaſions of ſin unto you; and inſtead of filling your ſelves with wine, or ſtrong drink unto drunkenneſs, and exceſs; labor to be filled with the ſpirit, and by the ſpirit to mortifie this and all other deeds of the body, and rather let the wicked wonder at you, and ſpeak evil of you for your ſobriety, than God hate you, and bring deſtruction upon you for your intemperance.

2. *Adulterers, Turn from your evil wayes*; come out of the unclean bed; wallow not any longer in this beſmearing mire: are your fallen into the ditch, get up and come forth with ſpeed, and waſh your garments from the ſpots, which they have received; are you taken in the net, and enſnared in adulterous embraces, deliver your ſelves like a Roe from the net of the Hunter, and like a Bird from the ſnare of the Fowler; Luſt not after the beauty and enjoyment of Adulterous women; let not the ſoft and ſweet language of their lips

lips entice you; nor the ſparkling motions of their eyes enflame you; put not fire into your boſomes, and take heed of walking upon burning coals; why will you conſume your body, and time, and ſubſtance, which cannot be redeemed? why will you bring upon your ſelves a wound & diſhonor which cannot be wiped off? why will you be like oxen, which go to the ſlaughter, & be ſuch fools, as to bring upon your ſelves deſtruction?

Turn from your evil ways; dare not to go forward in that way which leads unto death and hell. *Marriage is honourable in all, and the bed undefiled, but Whoremongers, and Adulerers God will judge*, Heb. 13.4. God hath ſhot his arrows into the City, and wounded many Adulterers for this ſin, that had before defiled and wounded themſelves by it; and will you go on till a dart pierce thorow your Liver? the beginning of the ſin is ſweet like honey, but will not the end of it be more bitter than wormwood? and if a little ſhort pleaſure of the fleſh be ſo deſirable, will not the extream endleſs pain, it will produce, be intollerable? can you be content to lye ſo many millions of years under the horrible tortures of Hell, for a little preſent ſenſual delight, which when reaped, cannot yield you ſatisfaction? is it ſweet to fall into the arms of an adulterous woman; and will it not be bitter, yea a *fearful thing to fall into the hands of the living God*, Heb. 10.31. eſpecially when he is irreconcileably angry, and his anger burns like fire which is devouring, and unquenchable? you have ſeen the fire which hath burnt down the City how dreadful it was; the fire of luſt within you, is worſe; and the fire of Hell beneath you, which is preparing for you, and unto which by this ſin you are haſtening, is a thouſand fold more dreadful; (of which more by and by) and yet will you go on? O Turn from your adulterous ways; come not near the door of ſuch houſes,

where you have had incentives to Luſt, and opportunities for ſuch lewd practices; make a Covenant with your eyes, the ſpark is catcht at the eye, not only from it, but alſo by it; the ſpark that falleth upon the tinder of an adulterous heart, puts it into a flame; do not look upon the Maid or Woman, that you may not think; do not think, that you may not luſt, do not touch, that you may not deſire to taſte; do not toy, leſt you be caught; do not come too near the brink, leſt you fall into the ſtream before you are aware; take heed of ſpeculative uncleanneſs, as you would be kept from actual uncleanneſs; take heed of ſelf-pollutions, as you would be kept from adultery with others; avoid occaſions of this ſin, come not into ſuch Company and places where you may have opportunity to commit it; flee youthful luſts which war againſt the ſoul; keep your minds pure and chaſte; reſiſt the firſt ſuggeſtions to this ſin; quench the fire, when it begins to kindle; look to the iſſue and conſequents of this ſin; remember that the holy eye of God is upon you, in your moſt ſecret retirements, and he will ere long call you to an account.

3. *Swearers, turn from your evil ways.* Remember the Third Commandment, unto which a Threatning is annexed, of Gods charging guilt eſpecially upon the breakers hereof, *Exod.* 20.7. *Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that taketh his Name in vain.* The very uſe of the Name of God irreverently, is a breach of this Command; but to ſwear by the Name of God in ordinary diſcourſe, is a groſs breach of it; which as it affronts God highly, ſo it will bring Condemnation certainly upon the guilty, that do not repent and forbear. When God hath made your Mouths, and given you Tongues to ſpeak his

praiſe,

praiſe, which then are your glory; will you profane the Name of this God, and turn not only the glory of God, but alſo your own glory into ſhame and diſhonour, and that when you have not the motive and incentive as to fleſh-pleaſing ſins? *Herbert.*

Take not his Name, who made thy mouth, in vain;
It gets thee nothing, and hath no excuſe:
Luſt and Wine plead a pleaſure, Avarice gain:
But the cheap Swearer through his open ſluce
Lets his ſoul run for nought, as little fearing:
Were I an Epicure, *I could hate ſwearing.*

Look into *Deut.* 28. 58, 59. what threatnings the Lord doth denounce there againſt ſuch as do not fear his Name; and ſurely it is for want of fear and awe of Gods Name, that any are ſo bold as to ſwear by it, or take it in vain: *If thou wilt not fear this glorious and fearful Name,* THE LORD THY GOD, *then the Lord will make thy Plagues wonderful, and the Plagues of thy ſeed, even great Plagues, and of long continuance, and ſore ſickneſſes, and of long continuance,* &c. Hath not God plagued and burned the City of *London*, amongſt other ſins, for this of Swearing? and yet will you ſwear ſtill, and provoke the Lord to further wrath? when you have ſeen in part how fearful the Name of God is, in the Judgments which he hath executed, will you go on ſtill to profane his Name? Do you not fear future Judgements? will not the Name of God be diſplayed more dreadfully before you, when he opens the Treaſures of his wrath, and ſends his Son in flaming Fire, to take vengeance upon ſinners, and yet will not you fear this Name of God?

Swearers, with what confidence can you pray to God? what hopes can you have when you uſe Gods

Name in Prayer, that you ſhall have the leaſt audience or acceptance, when you abuſe his Name ſo much, and caſt ſuch diſhonor upon it by your Oaths? If you do not pray now, as Swearers ſeldom do, will you never be driven to your knees? will you never be brought to ſuch extremities that no creature ſhall be able to give you any relief? and with what face can you then look up to God? will not your callings upon the Name of God be in vain, as you have taken his Name in vain? will not God laugh at your Calamity, and though you cry and ſhout, will not he ſhut out your Prayer, and barr the door of Mercy upon you for ever?

Swearers, turn from your ſin; make a Covenant with your mouth; ſet a Watch before the door of your lips; uſe Gods-Name in Prayer, and reverently in diſcourſe; do not ſwear by it, or take it in vain any more; get an awe of this Name upon your hearts; which will be an excellent means to keep you from this ſin.

Lyars, turn from your evil ways. We read *Acts* 5. at the beginning, of *Annanias* and *Sapphira*, who were ſmitten with ſudden Death for the ſin of Lying; it is ſaid, *they fell down at the Apoſtles feet, and gave up the ghoſt.* And hath not the ſin of Lying been one ingredient in the meritorious Cauſe of the fall of ſo many perſons and houſes by the Plague and Fire in the City of *London*? This ſin of Lying, the Apoſtle doth in eſpecial caution the *Coloſſians* and *Epheſians* againſt, after the wonderful grace of God in the renovation of them according to his Image, *Col.* 3. 9. *Lye not one to another, ſeeing ye have put off the Old man with his deeds: And have put on the New man*, Eph. 4. 24, 25. *Having put on the New man, which after God is created in righteouſneſs and true holineſs. Put away lying, and ſpeak every man*

man truth to his Neighbour. And this ſin I may caution *Londoners* againſt, after the dreadful anger of God, expreſſed in the Deſolations which he hath made amongſt them by his Judgements; Lye not one to another any more, but ſpeak every one Truth to his Neighbour. The Lord is a God of truth, and he cannot lye; do you labour to be men of truth, ſuch as will not lye: The Devil is the Father of Lyes, and Lyars, *Joh.* 8. 44. and which is moſt eligible, to be Children of God, or Children of the Devil? A lying tongue, is one of the ſeven Abominations which the Lord hateth, *Prov.* 6. 16, 17. And is there any good that you can get for your lying, comparable to the evil of rendring your ſelves hateful and abominable in the ſight of God? Is it needful for you ſometimes to ſpeak lyes? Is it not a thouſand fold more needful for you always to ſpeak truth? are you likely to gain ſo much by the former, as by the later? what is a little outward Emolument in compariſon with inward Peace? are you likely to loſe ſo much by the later, as by the former? what is the loſs of external, temporal things, in compariſon with the loſs of your Souls and Happineſs for ever? Is it needful to lye that you may excuſe your faults? this makes them double. *Herbert.*

Nothing can need a lye;
A fault which needs it moſt, grows two thereby.

Parents, warn your Children againſt this ſin of Lying; do not ſpare the Rod of Correction where you finde them guilty; paſs by twenty other faults rather than this; Lying is the firſt link in the Chain of a thouſand groſs ſins, rap off their fingers from the firſt link, leſt the Chain after grow too ſtrong for you to break.

Maſters,

Masters, indulge not your Servants in this sin, the resolution of *David* was, *Psal.* 101. 7. *He that worketh deceit shall not dwell in my house; he that telleth lies shall not tarry in my sight.* Especially take heed of leading Servants to this sin by your Example; above all of putting them upon this sin, by your perswasions or commands; for, besides the guilt of their sin which hereby you incur; your dammage is like to be more than your advantage by their lies; If you put them upon lying for you, they will put themselves upon lying to you; and if you deceive others in some things by the former, they are like to deceive you, deservedly, in greater things by the latter.

Young ones, take heed of Lies; do nothing as may need the cloak and excuse of a lie; and if you be overtaken with a fault, never deny it when examined, but with sorrow acknowledge it as you would gain favour with God and man: Take heed of this sin betimes; lay aside lying before it grows into a Custom, which will be hard to leave. Old ones, break off this sin, before you be dragg'd by the chain of this sin into the Fire of Hell, which is the threatned punishment thereof, *Rev.* 21. 8. Be not too hasty in speech, lest this sin issue forth at the door of your lips, before you are aware; speak alwayes as in the hearing of God, who knows whether your words and heart do agree, and who will one day call you to an account for this sin, and except you repent, punish you for it severely in the Lake of Fire and Brimstone.

5. *Slanderers, turn from your evil wayes.* The sin of slandering is one of the worst sorts of Lying; and the *teeth* of slanderers are compared to *spears and arrows, and their tongue to a sharp sword*, Psal. 57. 4. and when they utter their slanders, they *bend their bow, and shoot their arrows, they whet their sword*, and wound therewith the repu-

reputation of others, which they are bound to be as careful of as their own, *Pſ.* 64.34. Slanderers are falſe-witneſſes, who *lay to the charge* of others ſuch *things as they know not*, Pſal. 35. 11. they are Lions, who tear in pieces the good Name of others; they are Serpents, whoſe words are ſtings, and full of deadly poyſon; they are compared to *mauls, and ſwords, and ſharp arrows*, Prov. 25. 18. yea, they are like *mad-men, who caſt fire-brands, and arrows, and death*, Prov. 26. 18. By this ſin, you wound others and are guilty of tongue-murder; but you wound your ſelves more, I mean your Conſciences, and are guilty of ſelf-murder, of ſoul-murder; and the poyſon of ſuch ſpeeches is not ſo venomous and deadly, in regard of your Neighbors good name, as it is in regard of your own ſpirits, which are invenom'd, and will be deſtroyed hereby, without the application of the blood of Chriſt for pardon and healing.

Slanderers, forbear your backbiting, ſlanderous ſpeeches; forbear devouring words, which ſwallow up the good name of your neighbours; let not your throats be like open Sepulchres, to entomb their Reputation: Take heed your tongues do not utter ſlanders and reproaches, deviſed by your ſelves; be careful alſo that you do not ſpread ſuch Calumnies as others have deviſed. Receive not any accuſation againſt your Neighbours without good proof; drive away backbiting tongues with an angry countenance; and if you muſt hear of others faults, let love conceal them as much as may be from the knowledge of others; rather ſpeak to themſelves what you hear, and reprove them, (if the things be ſcandalous) with prudence, love, and a ſpirit of meekneſs. Remember the command, *Tit.* 3. 2. *Speak evil of no man.* And take heed of the ſinful practice of the Women deſcribed,

1 *Tim.*

1 *Tim.* 5. 13. *They learn to be idle, wandring about from house to house; and not only idle, but Tatlers also, and busie-bodies, speaking things which they ought not.* Where your tongues have been instrumental to wound others, and your selves withall, by slanderous speeches, make use of the same instrument for healing; labour to heal your selves by Confession of your sin to God, and to heal others by acknowledging to them the wrong you have done them; labour to dick whole their fame, and by good words to promote their esteem, which you have unjustly taken away. Labour for so much humility and brotherly love, as to be as tender of their good Name and fame as your own, and in honour to prefer them above your selves, which will make you ready to hide their faults, and keep you from evil surmises, and evil slanderous speeches.

6. *Revilers, turn from your evil wayes.* Reviling and slandering often go together, as proceeding both from the same root of malice and hatred; yet sometimes the malice is kept more close; when War is in the heart, and mischief is inwardly devised, and the Name secretly wounded with slanders behinde the back, the tongue doth flatter, and like a Honey-comb doth drop nothing but sweet words before the face. The sin of Reviling is open, and spits forth rancour and malice into the face, and breaks forth into bitter speeches, for the shame and disgrace of such persons against whom they are spoken, though Revilers disgrace themselves more by the weakness, and ill government of Spirit, which hereby they discover.

Revilers, refrain your angry bitter speeches; *Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice,* Eph. 4. 31. Do not quarrel and contend, do not break forth into brawls

brawls and clamours, and bitter reviling ſpeeches, againſt ſuch as give you no occaſion, but deſire to live at peace with you; and if others are angry and quarrel with you, labour to pacifie their anger, do not ſtir up the coals by your bitter retorts; when you are reviled, revile not again, like our Saviour, 1 *Pet.* 2. 23. *Render not evil for evil, nor railing for railing, but contrariwiſe bleſſing,* 1 Pet. 3. 9. The ſecond blow breeds the quarrel, and the ſecond reviling word breeds the ſtrife; give to a hard ſpeech the return of a ſoft anſwer, Prov. 15. 1. *A ſoft anſwer turneth away wrath, but grievous words ſtir up anger.* And Prov. 25. 15. *Long forbearance* is of great perſwaſion, and *a tongue breaketh a bone:* there is a marvellous force in a meek reception of bitter ſpeeches to appeaſe anger, and molifie the ſpirits of thoſe which are moſt fierce; whereas grievous and bitter returns ſtir up unto greater contention; Revenge not your ſelves with the hand, neither revenge your ſelves with the tongue; revile not your enemies, but *love them,* and *pray for them,* and *do good to them, feed* and *cloath them,* and *heap coals upon their head,* Matth. 5. 44. Rom. 12. 9, 20. *Be gentle, ſhewing all meekneſs to all men,* Tit. 3. 2. eſpecially revile not your friends, take heed of ſtirring up ſtrife in the houſe where you live; be of a peaceable diſpoſition; above all, take heed of reviling Chriſts friends, Gods children; revile not the Saints, remember that no revilers, eſpecially ſuch revilers that perſevere in that ſin, ſhall inherit the Kingdom of God, 1 *Cor.* 6. 10. and when the Lord Jeſus cometh at the laſt day, *he will execute judgment upon the ungodly, for their hard ſpeeches which they have ſpoken againſt him,* in ſpeaking againſt his people, *Jude* 15.

Revilers govern your tongues, *If any man among you ſeem to be religious, and bridleth not his tongue, that*

mans

mans religion is vain, Jam. 1. 26. would you govern your ſelves well according to Scripture rules, bridle and govern your tongues, Jam 3. 3, 4. *Behold, we put bits into the Horſes mouths that they may obey us, and we turn about their whole body. Behold alſo the Ships, which though they be ſo great, and are driven of fierce winds, yet they are turned about with a very ſmall helm, whitherſoever the governor liſteth.* Put a bit upon this little member, and you may the better have all the reſt at command, and keep your ſelves in, when otherwiſe vented paſſions like wild horſes without rains may carry you into many a precipice; when otherwiſe the fierce ſtorms of your minds may break forth, and drive you upon rocks and ſhelves, and ſhipwrack both ſoul and body together. *There is a world of iniquity in the tongue, which defileth the whole body; the tongue is a fire, which ſetteth on fire the whole courſe of nature, and it ſelf is ſet on fire of Hell*, v. 6. get the former fire quenched, get the heat of your tongues cooled, as you would eſcape the latter fire, I mean the fire of Hell, from whence the former fire doth proceed, and unto which it will certainly bring you. The tongue is full of deadly poiſon, it is an unruly evil which no man can tame, when by art the wildeſt beaſts may and have been tamed, *v.* 7, 8. others cannot tame your tongues, but you may get them tame by your ſelves: put them under the government of Chriſt, and he will tame them, get your paſſions tamed within, and you may tame this member which is the inſtrument that they make uſe of to vent themſelves in your revilings; keep guard and ſentinel before the door of your lips, and watch your words that you offend not with your tongues.

7. *Perſecutors turn from your evil wayes:* Forbear perſecuting the people of God, who deſire your good, and

and are the beſt ſafeguard and defence by their prayers and faith of the places where they live, from miſeries and deſtruction is it good for you to hew at the bough on which you ſtand, over ſuch a deep, into which if you ſhould fall, it will be impoſſible for you to recover your ſelves again? is it good for you to pull at the Pillars of the houſe, which if you pluck down, will bring the houſe upon you, and bury you in its ruines? is it good to put your ſelves under the burdenſome ſtone which will grinde you to powder? ſuppoſe whileſt you are breathing forth threatnings againſt any of Chriſts Diſciples, and are in the heat of your rage and furious perſecution of them, you ſhould hear ſuch a voice as *Paul* did from Heaven, *Sinners, ſinners, why perſecute you me*, would it not cool, and ſtop you? you may hear this voice, if you will open your ear unto the word; It is Chriſt you perſecute in his Diſciples; it is Chriſt you wound thorow their ſides, you would do the ſame to him as the Jews did, were he alive amongſt you, and you had the ſame power as ſometimes was put into their hands againſt the Lord of life. I will not charge *London* with, and therefore need not warn them generally againſt the ſin of perſecution of Gods people, becauſe they have been a ſhelter to them when the times have frowned moſt upon them; but are there none have need of this warning? are there no *Judas*'s amongſt them, none of *Pauls* ſpirit before his Converſion?

Perſecutors forbear this ſin, which makes you as like the Devil as any that I know, and locks you faſteſt in his arms; which is the very next door to the ſin againſt the Holy Ghoſt, which will bring upon you ſwift deſtruction, which will ſink you into the loweſt parts of the bottomleſs pit; which will laſh and ſting your Conſciences with horrible ſcourges hereafter, if

they

they be not awakened with horror here; turn from this ſin before it be too late; Imitate *Paul*, and become friends to them againſt whom you have expreſſed ſo much enmity and ſpight.

8. *Covetous perſons turn from your evil ways*; God hath ſmitten you for the iniquity of your covetouſneſs, do not go frowardly on in this ſin; he hath ſubſtracted much of the fuel of this ſin, and burnt it in the fire, let there be a greater decay in your luſt of Covetouſneſs, than there hath been in any of your eſtates. Covetouſneſs is one of the ſins which the Apoſtle would not have ſo much as named amongſt the Saints, *Epheſ.* 5. 3. It is a ſin if it reign, which is inconſiſtent with the truth of grace, and power of godlineſs, becauſe it is Idolatry, *Col.* 3.6. and the Apoſtle tells us expreſly, that Covetous perſons ſhall not inherit the Kingdome of God, 1 *Cor.* 9.10. yea, that the wrath of God ſhall come upon them, *Epheſ.* 5.6.

Covetous perſons turn from your ſin, get this earthly member mortified: get your hearts looſened from thoſe things, which you have hitherto made your God, and in which you have ſought for your chiefeſt felicity.

Have you little in the world? be contented with the portion which God gives you; you have as much as God ſeeth fit for you, Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as you have*: Covetouſneſs may not heal your poverty any more, than riches can heal your Covetouſneſs.

Have you much in the world? do your riches encreaſe? ſet not your heart upon them; make uſe of what God hath given you without ſuch pinching and ſelf-denial, which the Lord Jeſus never commanded in his precepts of that kind; God never gave riches

to

to save, but to use; take heed of exceeding the bounds in spending, and do not spare the moderate use of what you have, for fear of future wanting; use part of your estates for your selves in what is needful for the body, and suitable to your degree and quality; lay aside part for your posterity, and lay out part in the help of those in necessity, for relief of the poor, whereby you will lay up for your selves a good foundation for the time to come, and at last lay hold on eternal life, 1 *Tim.*6.18,19.

9. *Unrighteous persons turn from your evil wayes.* God hath been righteous in his Judgements, because you have been unrighteous in your dealings; and as his Judgements are a reproof of your sin, so are they a warning to you to leave it. Unrighteous gains will yield you little advantage in the issue: See what the Apostle *James* speaks of the wealth which men get in such a way; Chapter 5. 2, 3, 4. *Your riches are corrupted, and your garments Moth-eaten: Your Gold and Silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire: ye have heaped treasure together for the last dayes; Behold, the hire of your labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cryes have entered into the ears of the Lord of Sabboth.* The curse of God goeth along with unlawful, unrighteous gains; and is like Moth and Rust to corrupt and canker them; they bring a fire into the flesh and bones, which will eat and torment; they pierce men thorow with many sorrows, and at their latter end utterly consume them with terrors; if their conscience be awakened; Unrighteous persons do not heap up such treasures of wealth, as by sin they heap up treasures of wrath against the last day; the wrongs, which they do to others, cry with a loud

voice to God, and the Lord will be the avenger of all such as are defrauded. Let them that have been unrighteous then be unrighteous no more: you cannot wrong others so much by this sin, as you wrong your selves; shake your hands of dishoneſt gains: make restitution of what you have defrauded others, as you expect salvation, *non remittitur peccatum, nisi restituatur ablatum.* This is a hard saying to some, who have no other wealth, but what they have gained in a dishoneſt and unrighteous way; but will it not be harder to suffer the vengeance of Eternal fire for this sin? is it not better to impoverish your selves that you may be just and honeſt whileſt you live, than to be damned, and thrust into a place of torment when you die? you must leave what you have; if God do not take away what you have by some temporal Calamity before, be sure death will strip you of all; and is it not better for you to part with it your selves to the just owners, when this is the way to obtain pardon and peace, and an Inheritance which is of a thousand fold more value? And do not fear but God will make provision for you whileſt you abide in the world, if you resolve to be honeſt, and put your trust in him, who hath the dispose of the Earth, and the fulneſs thereof. Be righteous for the future, do not swerve a hair from the Rule of Right; what you would that others should do unto you, do unto them, this is a Principle inscribed upon the heart by nature, and this is the Law and the Prophets, *Matth.* 7. 12.

10. *Hypocrites, turn from your evil wayes.* Methinks the terrible voice of God should affrighten you, under your hypocritical showes, and out-side Devotions: Methinks you should now bend your hearts to please the Lord, and approve your selves chiefly to him, who expreſſed so much displeasure againſt sinners, and is most

moſt highly offended with Hypocrites; what good will a Form do you, without the Power of godlineſs? what good will ſhowes do you, without ſincere and ſubſtantial ſervice? what benefit will you get by counterfeit Graces, if your Graces be not real? if your Repentance, and Faith and Love, and the like, be feigned, how uneffectual will they be to procure pardon, and peace, and ſalvation? are you content to loſe all your bodily Exerciſe, and to have all your heartleſs lifeleſs Duties riſe up one day in Judgment againſt you? What advantage will you get by a bare Profeſſion of Religion, eſpecially in ſuch times when profeſſion if it be ſtrict is diſcountenanced, and profeſſors if their Lamp ſhine with any brightneſs,& they carry any great ſail,expoſe themſelves to danger? And if you have not Sincerity, which alone can yield you the true and ſweet fruits of Religion,you are like to loſe all, and of all others to make your ſelves moſt miſerable; you may ſuffer from men,becauſe you have profeſſion,and you will ſuffer from God,becauſe you have no more than a profeſſion: What then? ſhould you caſt off your profeſſion? No; ſo you would turn Apoſtates; and may fall into the ſin againſt the Holy Ghoſt, which will bring upon you inevitable Damnation; but lay aſide your hypocriſie, and become ſincere; be that in truth, which you are in ſhow; labour for ſincerity in regard of your State,and labour for ſincerity in regard of your Duties.

Sinners,God calls upon all of you to turn from your evil ways by his thundering Voice.

Turn *preſently*: let the time paſt be ſufficient wherein you have fulfilled the deſires of the fleſh and the mind; go not a ſtep forward in the way of ſin, leſt you meet with deſtruction ſuddenly, and periſh without remedy.

Turn *universall*, ſay not of any ſin, as *Lot* did of *Zoar*, *It is a little one*, caſt away all your tranſgreſſions; and let no iniquity have dominion over you for the future.

Turn *heartily*, from an inward principle of hatred to ſin, and love to God, and not from outward Conſiderations, and meerly upon the account of ſins dreadful conſequents.

Turn *conſtantly*, and with full purpoſe of heart never to turn unto your evil ways of ſin any more.

---

10. *The Lord hath expected after ſuch Judgments that* London *ſhould ſeek him*: That they ſhould not only turn from their evil wayes, but alſo that they ſhould *turn unto him that hath ſmitten them, and ſeek the Lord of Hoſts*, Iſa. 9. 13. We read, *Am.* 5. 2. *The Virgin of* Iſrael *is fallen ſhe is forſaken, and none to raiſe her up*: whereupon God calls to this duty, *v.* 4, 5, 6, 8. *Thus ſaith the Lord to the houſe of* Iſrael, *Seek ye me, and ye ſhall live, but ſeek not* Bethel, *&c. ſeek the Lord, and ye ſhall live, leſt he break forth like fire in the houſe of* Joſeph, *and devour, and there be none to quench; ſeek him who made the ſeven Stars, and* Orion, *and turneth the ſhaddow of death into the morning*, &c. *the* LORD *is his Name*: and it follows, *v.* 15. *It may be the Lord will be gracious unto the remnant of* Joſeph. And when this Duty is neglected, ſee the Threatning, *v.* 16. *Wailing ſhall be in all ſtreets, and they ſhall ſay in all the high wayes, Alas, alas! and they ſhall call the Husbandmen to mourning, and ſuch as are skilful of lamentation, to wailing.* And now *London* is fallen, doth not the Lord call upon them, that they would call upon him; and as they would turn away his anger, and prevent their utter ruine, that they would ſeek him who can turn the ſhadow of death into the Morning, and the blackeſt night of affliction into a day of Proſperity and Rejoycing.

London,

London, ſeek the Lord, that ye may live, that there may be a reviving after the years of ſuch death and ruines; ſeek the Lord, before the decree bring forth ſome other Judgment, and ye paſs away like Chaffe before the Whirlwind, in the day of the Lords fierce anger; it may be the Lord will be gracious to the remnant of this great City. God expects that *London* ſhould now pray at another rate than heretofore they have done. It is ſaid, *Dan.* 9. 13. *All this evil is come upon us, yet made we not our prayer unto the Lord our God*; and when God had conſumed *Iſrael* becauſe of their iniquities, the Prophet complains, Iſa. 64. 7. *There is none that calleth upon thy Name, that ſtirreth up himſelf to take hold of thee.* Had the Prayers of *London* been ſuch as they ſhould have been, ſuch as they have been, the Deſolations of *London* might have been prevented: God expects that *London* under ſuch Chaſtiſements, ſhould pour out Prayers before him, *Iſa.* 26 16. God hath ſpoken *terribly* unto them, he expects that they ſhould cry *mightily* unto him. God expects that *London* ſhould meet him in the way of his Judgments, not only with weepings for their ſins, that they have provoked him unto ſo great diſpleaſure, but alſo with Supplications for his Mercies. When *Jacob* was devoured, and his dwelling-place laid waſte, *Pſal.* 79. 7. you have their prayer, *v.* 8, 9. &c. *O Remember not againſt us former iniquities; let thy tender mercies ſpeedily prevent us, for we are brought very low: Help us O Lord God of our Salvation, for the glory of thy Name: deliver us, and purge away our ſins for thy Names ſake.* And the Church under deſolating Judgements doth in Prayer expreſs her ſelf very pathetically, Iſa. 63. 15. &c. *Look down from Heaven, and behold from the Habitation of thy Holineſs, and thy Glory, where is thy zeal, and thy ſtrength, the ſounding of thy Bowels, and thy mercies,*

are they reſtrained? Doubtleſs, thou art our Father, &c. *We are thine, return for thy ſervants ſake,* &c. and chap. 64. 9. *Be not wrath very ſore, O Lord, neither remember iniquity for ever, behold, ſee, we beſeech thee, we are all thy people.* God hath been pleading and contending with *London* by his Judgments, and God doth look that *London* ſhould plead with him in prayer for his Mercies.

London, ſeek the Lord of Hoſts, who hath come forth againſt you in battel, and wounded you with his ſharp arrows, and yet hath not laid down his weapons; get to your knees; hang about Gods feet and arms; fill your mouthes with arguments to ſtay him in the courſe of his Judgments; let not the Apple of your eye ceaſe from weeping, that you have diſpleaſed him; and let not your tongue ceaſe from humble and earneſt Entreaties, that he would pardon you, and remove his diſpleaſure from you.

Seek the Lord *humbly*; put your mouths in the duſt, if ſo be there may be any hope; God hears the Cry of the Humble, and will not deſpiſe their Prayer, *Pſal.* 10. 17. *Pſal.* 102. 17.

Seek the Lord *diligently*: He hath promiſed to be found of all them that diligently ſeek him, *Heb.* 11. 6. God looks for earneſt, hearty, fervent Prayer: There is a ſweet Promiſe which God makes to his Peoples prayers after his ſore Judgments which he had brought upon them: *Jer.* 29. 11, 12, 13. *I know the thoughts, that I think towards you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then ſhall ye call upon me, and ye ſhall go, and pray unto me, and I will hearken unto you: And ye ſhall ſeek me and finde me, when ye ſhall ſearch for me with all your heart.*

Seek the Lord *believingly*; mingle your Prayers with Faith, and make uſe of the Mediation of Chriſt, that you may prevail.

11. *God*

11. *God calls upon* London, *by the voice of his Judgments, to prepare for greater troubles.* The face of God ſeems to threaten greater troubles, there is little ſign that Gods brow is ſmoothened now, more than it was before the fire; there is little evidence of the appeaſement of Gods anger: The face of the times ſeem to threaten greater troubles; the Cloud over *London* and *England* is ſtill very black, and ſeems to be thicker than it was before,

Gods own people are like to undergo greater troubles: ſome of them have endured much, but they are like to endure much more; ſome of them have ſuffered deeply, but they are like to ſuffer greater things more generally: they have been brought low by affliction, but not ſo low as others be; when others of Gods people are ſtript of all, they enjoy a comparative proſperity: they are not ſo low as they deſerve to be; their Goſpel-reproaching ſins deſerve far greater ſeverities: they are not ſo low as they may have need to be; they may need greater troubles, to unite them more one to another in their affections, to further their ſanctification, to wean and looſen them more from the World; to humble them for, and purifie them more from ſin; to exerciſe and brighten more their graces: they are not ſo low as poſſibly they muſt be before they be exalted; the Night is the darkeſt before the Day breaks; the ſtorm is the fierceſt many times in its laſt blaſt; and the afflictions of Gods people are the ſoreſt before God gives them deliverance; God lays his people moſt low, when he intends their higheſt exaltation: ſurely, the expected ſhock is not yet over, and Gods peoples moſt dreadful ſufferings ſeem moſt immediately to be threatned, they ſeem to be near, very near, even at the doors. The intent of

the late Judgments by Plague and Fire, ſeems plainly to be for the fitting and preparing of them for more ſmart and heavy ſtrokes. If God had permitted thoſe expected ſufferings to have come upon them more ſuddenly, they might have found them more unready; God hath given them time to prepare, and awakening warnings to prepare; and when will they be ready to ſuffer like Chriſtians, like Proteſtants, if now they be not ready?

The Profane and wicked Generation in the Land are like to endure greater troubles, as hath been ſhown *pag.* 80, 81, 82. and when the ſtorm of Gods anger doth break down upon them, are there no drops likely to fall upon *London*? Is not the whole Land likely to be in danger of rain, when God doth deal with the ungodly and wicked Crew, whom he ſpares for ſome time, whileſt he puniſheth ſo ſeverely the more righteous? The troubles of *London* have been great, but methinks it is evident, that *London* is in danger of greater troubles; therefore they have need to make preparation, which they have had ſuch awakening calls unto. Some poſſibly may think the bitterneſs of *Londons* troubles is over, becauſe their troubles have been ſo bitter; that the ſharp Winter cold is gone, when it was ſo ſharp in the midſt of Winter, and the Sun had got to ſome height; but *March* can bring in as cold nipping Froſt, as *December* and *January* did; and when the Spring of Proſperity is expected by ſome, they may finde the ſharpeſt part of the Winter of troubles to be behind. Prepare therefore *London* for greater troubles.

---

12. *God doth expect that* London *ſhould truſt no more in arms of fleſh, but in himſelf alone.* By theſe Judgements God hath ſhown to *London* the weakneſs an inſufficiency

ſufficiency of arms of fleſh, what broken reeds they are. Some put their truſt in men, and their great expectation of relief and comfort hath been from their friends; by the Plague God hath ſhown, how frail and weak man is, how like graſs or a flower that quickly withereth, or is cut down; how like glaſs or a bubble, which is eaſily broken and vaniſheth; many have loſt by the Plague their chief friends, upon whom they have had all their dependance, and the Lord hath ſhown how inſufficient a foundation man is for any ones truſt and confidence, therefore he calleth aloud to *London* to *ceaſe from man, whoſe breath is in his noſtrils, for wherein is he to be accounted of?* Iſa. 2. 22. not to truſt in *any of the ſons of men, in whom there is no help*; and the reaſon is, becauſe *their breath goeth forth, they return to their duſt, in that very day all their thoughts periſh*, Pſal. 146. 3, 4. Some put their truſt in their wealth and riches, Prov. 18. 11. *The rich mans wealth is his City, and a high wall in his own conceit.* God hath by the Fire, which hath conſumed ſo much of the wealth of the City, ſhown how inſufficient a foundation wealth is for any mans confidence, he hath made it evident that riches are uncertain, and that they fly away with Eagles wings, ſometimes whileſt the owners are looking on; may not that which is threatned, *Pſal.* 52. 5, 7. be ſpoken of many in *London*, that God hath rooted ſome of them by the Plague out of the Land of the living, plucked and forced others out of their habitations by the Fire, and taken away their ſtay and prop from them, of whom it may be ſaid, Lo theſe are they that made not God their ſtrength, but truſted in the abundance of their riches, and ſtrengthned themſelves in their wickedneſs.

London truſt no more in arms of fleſh, but truſt in God

God alone: *It is better to truſt in the Lord, than put confidence in men; it is better to truſt in the Lord, than to put confidence in Princes*, Pſal. 118.8,9. God is knocking off your fingers from all things here below, his will is that you ſhould put your truſt in him; which is one promiſed effect of great deſolations and afflictions, that you ſhould labour after; Zeph.3.12. *I will alſo leave in the midſt of thee an afflicted, and poor people, and they ſhall truſt in the Name of the Lord.* You were not ſo forward to truſt in the Lord when you had greater abundance, endeavour to truſt in him, now you are brought into greater poverty and affliction: his Infinite Power, Wiſdom, loving kindneſs, his promiſe, truth and faithfulneſs are a ſtrong bottom for your truſt and confidence in God. Truſt in him at all times, in the worſt of times; when your danger is greateſt, he will be your help and ſhield, *Pſal.*115.11. he will be your refuge under oppreſſion, and preſent help in time of trouble, *Pſal.* 46. 1. he will be your rock and fortreſs, your high tower to defend you, or your deliverer to redeem you out of all your troubles: truſt in God alone for all things: if you make uſe of creatures, do not lean and ſtay upon them, for they will ſlip from under you; but ſtay your ſelves on God. O the peace and quiet which this will yield in ſhaking troubleſome days! when others hearts tremble within them, and are moved like leaves upon the approach of danger, you ſhall not be afraid of evil tidings, but have your hearts fixed truſting in the Lord, *Pſal.*112.7.

---

13. *God doth expect that* London *ſhould have Death in continual remembrance:* This God expects from the Judgment of the Plague, the Death of ſo many thouſands a week in *London*, gave ſuch a ſpectacle of Mortality, and Preached ſuch a Sermon in the City, as ſhould

ſhould bring the remembrance of Death into their minds every day of their lives; the death, if it were but of one or two, ſhould put you in mind of your later end; but when you have ſeen ſo many go down into the pit before you, it ſhould inſcribe the remembrance of death more deeply upon your minds, the record of which you, ſhould look daily into: the gates of the City in the year of the Plague ſeem'd to have this inſcription on upon them, *All Fleſh is Graſs*; Let that word ſound every day in your ears, and remember your bodies are expoſed to the ſtroke of death every day; and though you have out-lived the Plague, that yet Death hath you in the chaſe, and will ere long (you know not how ſoon) overtake you; remember your glaſs is running, and will quickly be run out; and therefore all the dayes of your appointed time, as you ſhould remember; ſo you ſhould prepare for your great change.

God expects that the remaining inhabitants of *London* ſhould be prepared well for death now, when they have had death ſo much in their view: ſome of you have been ſick of the Plague & brought to the very brink of the Grave; all of you have been in danger of the Plague, when the diſeaſe was ſo ſore and raging: I fear moſt of you were unprepared for death at that time, and had you died then, that it would have been with horror: and I believe that there are few of you, but did in the time of your fears and danger, make vows and promiſes, if the Lord would ſhelter you from the arrows, which flew about you, and ſpare your lives then; that you would lead new lives, and be more careful to prepare for your change; ſo that Death ſhould not take you ſo unprovided any more: God expects the fulfilling of your promiſes; and that you ſhould live up to the vows, which you made in

the

the time of your diſtreſs; and ſo provide your ſelves whileſt you are well, that the meſſenger of Death may have a welcome reception, when ever he ſummoneth you to leave this world.

---

14. *God expects that* London *ſhould retain great impreſſions of Eternity.* You have had the door of Eternity ſet wide open in your view, when ſo many were thronging in at the door, and I believe you had deeper apprehenſions of Eternity in thoſe days, than ever you had in your lives; take heed that thoſe impreſſions do not wear off, and that you loſe not thoſe apprehenſions, eſpecially when you are drawing every day nearer and nearer thereunto. Think often of the vaſt Ocean of Eternity without bottom or rank on the other ſide, into which the whole ſtream of time will empty it ſelf; and how quickly the ſmall rivulet of your appointed dayes may fall into it: Think often of the unalterable ſtate of Joy or Miſery, which you muſt enter into at the end of your courſe: think how thin and ſhort the pleaſures of ſin are in this life, in compariſon of the horrible and endleſs torments of Hell; and how light and momentaneous the afflictions of Gods people are here, in compariſon with the exceeding and Eternal weight of glory prepared for them in Heaven, 2 *Cor.* 4. 17.

---

15. *God doth call upon* London *by the Fire which burnt down the City to ſecure themſelves againſt the Fire of Hell.* *London*'s Fire was Dreadful, but the Fire of Hell will be a thouſand-fold more Dreadful. The Fire of *London* was kindled by man; be ſure ſome ſecond cauſe was made uſe of herein; but the Fire of Hell will be kindled by God himſelf, Iſa. 30. 33. *Tophet*

is

is ordained of old, for the King it is prepared, he hath made it deep and large: the pile thereof is Fire and much Wood, and the breath of the Lord like a ſtorm of brimſtone doth kindle it. The Fire of *London* burnt the houſes of the City, and conſumed much of the goods; but the Fire of Hell will burn the perſons of the wicked, Matth. 15. 41. *Depart ye curſed in everlaſting Fire.* The Fire of *London* did burn moſt, but not all the houſes in the City, ſome are yet remaining, but the Fire of Hell will burn all the perſons of the wicked, not one of them ſhall eſcape and remain. The Fire of *London* was extinguiſhed, and did laſt but four dayes; but the Fire of Hell will be unextinguiſhable, it will burn for ever, it is called everlaſting Fire, in which the damned muſt lie and burn eternally, without any poſſibility of ever getting forth. If you had known before of *Londons* Fire, where it would begin, and how it would ſpread, and ſeize upon your houſes, ſurely you would have taken ſome courſe for the prevention of it: you know before of the Fire of Hell, the Word of God hath revealed it; O that ſome courſe for prevention of it, at leaſt for ſecuring of your ſelves againſt it: when the Fire was burning in *London*, you did fly from it, leſt it ſhould have conſumed your perſons as well as houſes; O fly from the Fire of Hell, into which your perſons will be thrown if you go on in ſin; fly from the wrath which is to come; fly unto Jeſus Chriſt, who alone can deliver you.

---

16. *God doth call upon* Londoners *by the Fire to be like Strangers and Pilgrims in the World.* God hath burned you out of your Habitations, that he might looſen your affections from Houſes, and Riches, and all things here below; that he might unſettle you, unhinge,

unhinge, unfix you, that you might never think of Reſt and Settlement in the Creatures, as long as you live: God calls upon you by this Judgment, to take off your hearts from the world, which is ſo very uncertain, and to be like Strangers and Pilgrims upon earth, who are to take up your lodging here but a few dayes and nights in your paſſage to the other world; God expects you ſhould live as thoſe who have here no certain dwelling place, and therefore that you ſhould not laviſh away too much of your thoughts, and affections, and time about theſe uncertain things, which are of ſo ſhort a continuance, and with which you cannot have a long abode; God hath by his Judgments crucified the World very much before you, and he expects that the world ſhould be crucified in you; God hath poured contempt upon the world, & ſet a mark of diſgrace thereon; he hath caſt dirt upon the face where you fancied before ſo much beauty to lie; and he expects that you ſhould fall in eſteem, and grow out of love with the world, and never go a whoring from him to the creatures any more.

17. *God calls upon* London *to make him their habitation*, Pſal. 90. 1. *Lord thou haſt been our dwelling places in all generations*. God is the hiding-place, and he is the dwelling-place of his people; you have loſt your dwellings by the Fire, make God your habitation, and dwell in him, to whom you may have conſtant reſort, and in whom you may have a ſure abode. Get poſſeſſion of this houſe by your union to God through his Son; and when you are in, keep poſſeſſion of this houſe, do not wander from him, and turn your ſelves out of doors by breaking of his houſhold-laws; make God your home, and labor to be much acquainted at home; ſpend your time with God, and give your hearts

to

to him: Rest and repose your selves in God daily, look for all your provisions in him, and from him; walk in him and with him. Make God your habitation.

18. *God calleth upon* London *to seek after an abiding City*, Heb. 13. 14. *We have here no continuing City, but we seek one to come.* *London* hath reason to say the former, therefore let *London* do the later: you have seen the City fall by the Fire, seek after a City which hath more lasting foundations, and is of such strong building, that neither time can wear and weaken, nor flames of Fire reach and consume. I mean the New *Jerusalem*, which is above, the Heavenly City, whose builder and maker is God; there are Mansions, abiding places for the Saints, *Joh.* 14. 2. there the wicked will cease from troubling, and the weary will be at rest: seek after this City, labour for a title to it, lay up your Treasure in it, get your affections set upon it; above all Trades drive a Trade for Heaven, which in the issue will yield you the best returns.

19. *God doth expect that* London *should labour to build his House.* The neglect of Gods House, I believe hath been a great cause of the fall of so many Houses in the City by Fire. God expects that now you should endeavor the building of his House; otherwise, I do not think that God will build again your Houses: you may have an Act of Parliament for building the City, and set Workmen about it; but unless God do enact it too, the building will never go forward; unless God build the City, the Workmen will labour in vain. Read and consider the Prophesie of *Haggai*. Set about the work of Reformation more vigorously; especially in the House and Worship of God.

20. *God doth expect that* Londoners *should dedicate themselves*

themſelves and Families unto him. You have broken your Baptiſmal and other Vows, and God hath made great breaches upon you for your Infidelity; now renew your Vows, give up your ſelves to God, avouch him to be your God, and avouch your ſelves to be his People, and live accordingly: Take up *Joſhuah*'s reſolution, that whatever others in the Land do, that you and your Families will ſerve the Lord: Make it your only buſineſs in the world to ſerve God; let Religion have an influence upon all your actions; do nothing without the Warrant of Gods precept; let your Converſation be ſuch as becometh the Goſpel; govern your Families in the fear of God; fill all your Relations with duty; learn more righteouſneſs by Gods Judgments, and be quickned by them unto a more holy and ſtrict walking.

And if you yield ſuch Fruits as theſe, which God expects after his plowing and harrowing of you; if you open your Ear to the Terrible Voice of the Lord which hath uttered it ſelf in the City, and with full purpoſe of heart ſet about the practice of the duties he expects & calls for; then you may hope that he will yet build you up and plant you, that he will cloſe your breaches, and raiſe up your ruinous habitations; that he will make you glad according to the Years wherein he hath afflicted you, and give you to ſee good days, inſtead of thoſe evil which you have ſeen and felt; then the Lord will rejoyce over you to do you good; and make *London* like Mount *Zion*, where he will pitch his Tent, and take up his habitation; then he will compaſs you about with the Bulwark of Salvation, & prevent thoſe further utterly Deſolating Judgments which you are in danger of; yea, the Lord will be as *a wall of fire* round about you, and the Glory in the midſt of *London*, from whence his Praiſe, and your Fame ſhall ſound throughout the whole World.

Soli Deo Gloria.